# PUBLICATIONS

OF THE

# SOCIETY OF HEBREW LITERATURE.

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PART II.

THE

# COMMENTARY OF IBN EZRA ON ISAIAH:

EDITED FROM MSS. AND TRANSLATED, WITH NOTES, INTRODUCTIONS, AND INDEXES,

BY

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VOL. I.,

TRANSLATION OF THE COMMENTARY.

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# PREFACE.

As the Bible and its commentaries form the most important and characteristic part of Hebrew Literature, it has been thought in accordance with the aim and purposes of the *Society for the Promotion of Hebrew Literature*, to open the series of its publications with the text and translation of the Commentary of Ibn Ezra on Isaiah.

The Translator has tried to combine, as far as possible, faithfulness to the Hebrew text with clearness of expression, and thankfully acknowledges the advantages derived by him in this respect from the assistance of some members of the Committee and the honorary Secretary of the Society and other friends. Those who have some acquaintance with the style of Hebrew commentaries, and especially with that of Ibn Ezra, will readily admit that this task was by no means an easy one, and will therefore not be surprised at discovering some shortcomings. The literal rendering of the Hebrew text had, however, to be abandoned in many instances, and to be replaced by a free translation, in order not to make the version more obscure than the original.

As a rule, the Hebrew text does not indicate the beginning of each verse, and often omits showing to which word or phrase the comment refers, leaving it to the patience and acuteness of the reader to supply the deficiency. Moreover, considerable familiarity with the Bible is taken for granted, as the quotations are given, though sometimes at greater length, for the purpose of readier recognition, without reference to chapter and verse. In this translation the verses are numbered; the word or portion of the verse,

which is to be explained, is added, both in Hebrew and English, when the Hebrew idiom has to be explained, and in English alone, when only the sense of the passage has to be commented upon; each quotation is followed by its reference, and is therefore limited to its essential portion.[1]

Another deficiency of the Hebrew text, and that a very serious one is, that through the carelessness and ignorance of some of the transcribers a great many passages have become corrupt and unintelligible. Index No. III. shows to what extent this is the case. A remedy for this evil has been sought in emendations, the necessity for which has been pointed out in the notes on the respective passages. In addition to these critical remarks, the Editor's notes frequently amplify where the language of Ibn Ezra is too concise to be comprehensible to the ordinary reader. In an effort of this novel nature the Editor does not anticipate that he will give universal satisfaction; some may find his notes too copious, others too scanty. The former class, however, will do well to consider that, to readers less advanced than they, a more meagre treatment of the subject would be of no advantage, while the latter may comfort themselves with the hope that future publications of the society will perhaps afford opportunity for supplying any information that may be missed in this work.

The translation is followed by some indexes, which will be found interesting and useful to those who are desirous of studying the Hebrew text, and of comparing the several opinions expressed by Ibn Ezra on the same passage and contained in other portions of his writings.

An introduction is added, embracing, (1) The biography of Ibn Ezra;[2] (2) Biographical and Literary notes on the

[1] Numbers indicating chapter and verse, without the name of a book, refer to the book of Isaiah.

[2] A more concise account of the life of Ibn Ezra is given, independently of this, in Vol. II., by Dr. A. Benisch.

authors and works referred to in his commentary on Isaiah; (3) The philosophy and theology of Ibn Ezra; (4) His writings; (5) The character of his Commentaries and the principles embodied in them; (6) The place assigned to him by commentators and historians; (7) A description of some of the existing MSS. of the Commentary of Ibn Ezra on Isaiah.

The first part of the introduction appears in this volume; the rest of the introduction will be published in another volume, which will contain the Hebrew text of the commentary, edited according to MSS., and followed by a Glossary. The latter will be added, in order to assist the student in reading this and other commentaries in the original.

The translation of the book of Isaiah, according to Ibn Ezra, is given in a separate volume.

# INTRODUCTION.

Toledo, once celebrated for the manufacture of swords, which made its name familiar far and wide in every battle-field, was no less famed for the production of quite a different kind of polished and sharp-edged weapons, which it once sent forth from its schools and universities, and which did good service in the arena of science and literature. Toledo, like a great many other cities in Spain which contributed to the progress of science in the Middle Ages, owed the origin and prosperity of its learned institutions chiefly to the Moorish invasion of the Peninsula in 711. The rulers of the half-civilised Arabs, however warlike, were nevertheless not averse from luxury and refinement; under their sway trade and industry prospered, and science and literature awoke to a new life. Spain is said to have possessed in that period not less than seventeen universities and seventy great libraries. Mathematics, astronomy, medicine, chemistry, philosophy, and philology, were the subjects most in favour among the Arabs; the Jews, with their inherent cosmopolitan principles and adaptive faculties, embraced these studies with all vigour and zeal, and, as regards Europe, were to some extent the importers and interpreters of Arabian learning. One of them, neither the last nor the least, was Rabbi Abraham, the son of Meir Ibn Ezra,[1] the Wise

[1] Ibn Ezra is the family name of our author, as he informs us himself in the introductory lines to his Commentary on Ecclesiastes. בן מאיר נקרא , מכונה בן עזרא, "called the son of Meir, surnamed Ibn Ezra." בנו עזרא בן עזרא (Introd. to Comment. on Job; Comp. בנו בעור ; Num. xxiv. 3) are the Hebrew forms of the Arabic ابن (Ibnu, or Ibn), which is generally retained by Hebrew authors, either written in full, אבן, or abbreviated, 'ן. Some read it with a Hirek under א, and a Dagesh in ב (Ibon, or Ibn); others, without the Dagesh, and with Segol or Pathah under א (Aben or Eben). See Elias

(החכם),[2] of whom Zunz says, "he was equally celebrated as poet, grammarian, commentator, and theologian. He was an excellent mathematician and astronomer; he possessed very little money, but very much wit; he had an innate aversion to all superficiality." He was born in Toledo about the end of the eleventh century; the date of his birth can only be given approximately (1092 or 1093).[3] Toledo very probably no longer enjoyed its former prosperity. It had been taken from the Moors, who repeatedly made vain efforts to re-conquer it, and it had more than once to suffer the hardships and miseries of a siege. Such a state of affairs naturally brought poverty and ruin on many families, and Ibn Ezra was certainly not the man to make his fortune under such circumstances; but at all events he passed through the school of hardships, and learned "in his youth to bear the yoke" of misfortune and failure, which pressed hard upon him through his whole life. The opportunity, however, which Providence, at the same time, had given him in the schools of Toledo, and the society of its learned men, for the acquisition of knowledge and the cultivation of the intellect, was not neglected by him. He studied, and studied very hard, as we may gather from the vast amount of learning displayed in his writings. He is said to have been "a genius, who possessed all the learning of his time."

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Levita, Tishbi, *sub voce* אבן, and Geiger, Moses ben Maimon, Note 9. The latter deduces from the following line, לְאַבְרָהָם בְּנוֹ מֵאִיר סְפָרְדִי אבֶן עֶזְרָא, "of Abraham, the son of Meir, of Spain, Ibn Ezra," (Yesod Mora, Introd.), that our author pronounced his name, Aben Ezra, with Chateph-Pathah (ֲ), because the metre requires a Sheva under א; but the proof is not conclusive; for, in the first place, Chateph-Segol would certainly have had the preference, on account of the succeeding Segol; secondly, the Arabic (אבן), or a new Hebrew form, (אֶבֶן or אֵבֶן), instead of the Biblical בֵּן and בְּנוֹ, in a Hebrew poem, cannot be the original word, coming from the same author who wrote the Introduction to Safa Berurah and the Commentary on Ecclesiastes v. 1. Either the whole poem is spurious, or אבן is a corruption of בנו. In the latter form, the same line is found in the Introduction to the Comment. on Job.

[2] החכם, "the Wise," is the title generally given as a mark of distinction in science, while נאון indicates distinction in Talmudical knowledge.

[3] See Note 54. According to Graetz ("Geschichte der Juden," vi. p. 198,) I. E. was born in 1088.

Some have named the astronomer and philosopher "R. Abraham ben Hiya,[4] as his teacher in mathematics and astronomy, and the Karaite R. Yefeth,[5] as his teacher in Hebrew grammar and literature. Whether this statement be literally correct or not, he certainly studied their works, and quoted them in his theological writings.

He employed his leisure hours in composing liturgical and secular poems, which seem to have been received very favourably; for he speaks in his advanced age with self-satisfaction and pride of these bygone times, saying:—[6]

| | |
|---|---|
| לפנים בנעורים | "In former days, when I was young, |
| הכינותי שירים | I poured forth my soul in song; |
| בצואר העברים | For fain would I, with poesy's jewels, |
| נתתים כענקים | Adorn my own, my Hebrew nation." |

Learned men, from far and near, sought his instruction, and were desirous of ascertaining his opinion upon the most varied subjects. Thus R. Joseph, of Narbonne, requested him to explain three problems touching the Jewish calendar; one of the questions was the following: Why is there in the year 1139 an interval of nearly four weeks between the Jewish and the Christian Passover?[7] We hear of his friendly intercourse with

[4] The source of this statement is indicated by Steinschneider, in his Essay on Abraham bar Chijja, Zeitschrift für Mathematik und Physik, xiii. p. 11, note 20. As to the life and works of A. b. Ch., Comp. Abraham bar Chyiah, etc., ed. Herschel Philipowski, London, 1851.

[5] Bikkure Haittim, 5587, p. 50; S. Pinsker Likute Kadmoniyot, pp. 187, seqq.

[6] In the satire commencing נדוד הסיר אוני (Kerem Chemed. iv. p. 138).

[7] According to the Jewish law, Passover is to be celebrated in the spring (בחדש האביב. Ex. xiii. 4, Deut. xvi. 1), after the full moon (15th of Nisan). The same festival is kept by the Christians on the Sunday after the first full moon in the spring (after the 21st March). The difference between the lunar year of the Hebrew calendar, and the solar year is balanced by seven additional months in nineteen years, at intervals of two or three years; so that the difference, at the utmost, would be about three weeks. If the Christian Easter fell four weeks later than the Jewish Passover, that is, after the full moon of Iyar, then Passover could not be in the spring, as the law requires. In the year named, it happened, however, to be so, and Ibn Ezra was asked for an explanation, which he accordingly gave, namely, that the year of the Christian calendar consisted of $365\frac{1}{4}$ days, while the Jewish calendar computed it more accurately 365 days, $5\frac{511}{765\,0}$ hours. In the year 1158, the difference between the 21st of March and

the poet R. Moses ben Ezra, (whom some authorities[8] describe as a relative of our Ibn Ezra,) from a poetical enigma, in which he described a dinner, with its varied pleasures, which they once had enjoyed together.[9] To R. Jehudah Hallevi he was no stranger.[10] In the commentaries of Ibn Ezra many traces of the literary conversations of these two friends are met with; he always evinces some pleasure in reproducing the opinions and words of R. Jehudah Hallevi,[11] but does not tell us whether this feeling is owing to their affinity of mind or kinship. When authentic reports are missing, tradition and imagination step in, and supply the means to fill the gap. Thus we are informed of the fact, that Ibn Ezra was the son-in-law of R. Jehudah Hallevi, and in what manner Providence brought about that happy alliance. The story runs thus: Ibn Ezra, anxious to increase his knowledge by travelling, happened to come to the place in which R. Jehudah Hallevi lived, at a time when the latter had bound himself by a curious vow with regard to the future happiness of his only daughter.[12] When the wife of R. Jehudah,

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the beginning of the spring (תקופת ניסן), according to the Jewish calendar amounted to about seven days; according to the Jewish computation, the full moon of Nisan was in the spring, while the Christians had to wait for the full moon of Iyar.

[8] Gavison, in Omer Hashikcha. See Dukes, Moses Ben Ezra, p. 6, note.

[9] Ginse Oxford, xiv. note 1.

[10] According to Jochasin, I. E. was the cousin of R. Jehudah Hallevi, their mothers being sisters.

[11] Comp. Ex. xx. 1; Dan. ix. 1.

[12] R. Jehudah mentions his only daughter in a poem which he composed on his journey to Jerusalem. (Ginse Oxford, p. 45, and Divan of R. Jehudah Hallevi, ed. S. D. Luzzato, Lyck, 1864, No. 9.)

עדי כי אטשה יוצאת חלצי — אחות נפשי והיא לי רק יחידה
ואשכח את בנה פלח כבדי — ואין לי בלעדי זכרו לחידה
פרי מעי וילד שעשועי — ואיך ישכח יהודה את יהודה

For the love of God would I forsake even her that sprang from my loins,
The beloved of my soul, though I have none but her;
And I could forget even her son, whom I love like myself,
Though nought I have on earth, except his memory dear.
Oh my child, my delight! How could Judah forget
Or from remembrance banish his Judah?

in her anxiety to see her daughter married, had for weeks urged this subject upon her husband day by day; he, driven beyond the bounds of patience, angrily made a vow to marry his daughter to the first young man he met that day in the street. It was on the same day that he met Ibn Ezra. Faithful to his vow, R. Jehudah invited the stranger, whom he did not know, to his house, with the intention of making him his son-in-law. His wife, rather disappointed at seeing the tattered garments of the seemingly low-born and ignorant stranger, opposed the marriage. But R. Jehudah insisted upon the fulfilment of his vow, and began to instruct the stranger, who pretended to be quite ignorant. The pupil made wonderful progress, and the satisfaction of the master gradually reconciled the wife to his hopes and plans. Ibn Ezra was no longer looked upon in the light of a stranger, but as one of the family. One day R. Jehudah tarrying too long in his study, delayed the mid-day meal; his wife, anxious to know the reason of the delay, searched his study, and found a poem, which was nearly finished. It was the hymn for the Sabbath before Purim, beginning with the words, אדון חכדך בל יחדל ("O Lord, let Thy kindness not cease"), each verse commencing with the successive letter of the alphabet; the one, however, beginning with ר was not yet written, and this verse, as the author confessed, had caused the delay. Ibn Ezra looked at the manuscript, made a few suggestions here and there, and without much hesitation wrote down the verse that was wanted.[13] The writer was at once recognised by his style, and R. Jehudah exclaimed: "Ibn

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From these lines we learn, at the same time, that the name of the grandson of R. Jehudah was not Isaac, the name of Ibn Ezra's son, and that the daughter of R. Jehudah was therefore not the wife of Ibn Ezra.

[13] רצה האחד לישמור כפלים · משמרתו ומשמרת חברו שתי ידים · והשני
סם בספל המים · שם שם לו :

The prayer-book of the Karaites has the following line: —

רץ מרדכי לדבר לאסתר המלכה · לאמר למלך הנה עבדי מכינים לו חכה ·
ויי הקדים רפואה טרם יבוא מכה · ותחיטב לו : (Landshuth, Amude Haabodah, I., p. 76.)

Ezra, thou art truly a son of help" (בן עזר).[14] The disguise was broken off, and the marriage took place. R. Jehudah is said to have then described this happy event in the words of Scripture, "I made Abraham rich" אני העשרתי את אברם (Gen. xiv. 23). If, besides the wife he gave him, other treasures are here alluded to, they could not have been in his possession for a long time, as he was in needy circumstances throughout his life.

In spite of his profound acquirements and widely spread fame, he could not succeed in obtaining an office to secure a comfortable home for himself and his family. In consequence of his uninterrupted studies, he lived so entirely in an ideal world, that he perhaps lost sight of the claims of practical life. Whatever he undertook proved a failure, so that he at last exclaimed:—

אניע להצליח ולא אוכל כי עותוני כוכבי שמי
לו אהיה סוחר בתכריכין לא ינועון אישים בכל ימי
גלגל ומזלות במעמדם עוו במהלכם למולדתי
לו יהיו נרות סחורתי לא יאסף שמש עדי מותי

"I cannot become rich, the fates are against me;
Were I a dealer in shrouds, no man would ever die.
Ill-starred was my birth, unpropitious the planets;
Were I a seller of candles, the sun would never set."[15]

He repeatedly refers, in various epigrams, to his want of luck; yet he never allowed himself to be entirely overcome by the grievous pressure of poverty. He knew full well that the treasures which he had received from his parents, and which he was so successfully increasing were of sufficient value to compensate for the want of material wealth. He declares several times in his writings, that the true happiness of the pious is not increased by useless and unstable possessions. "Blind-hearted men," he says in his Commentary on Genesis (xxv. 34), "think

[14] This is a pun on the name of Ibn Ezra, the meaning of which is, "son of help," or "helper."

[15] Orient. 1843, Literaturbl. Note 1. Another form of it, in Geiger's Jüdische Dichtungen, Leipzig, 1856, p. 21,

that the possession of riches is a sign of excellency for the righteous, but the example of Elijah proves the contrary." Hence we do not discover in his works any signs of a downcast spirit, or of weariness of life; but we find him on the contrary always vigorous, lively, full of wit and humour, full of love for his people and for his national literature, full of trust and confidence in the Almighty, fired by an ardent desire continually to improve himself and others. How little desirous he was to meet his end, he showed in the following epigram, refusing the invitation which by a poetical conceit he imagines that his departed friend, R. Jehudah Hallevi, had given him to join him in his heavenly abode :—

R. Jehudah :—

ערבה שנתי ואהבתך דודי העירתני ראות צלמך
כתות זבול בחרו בשירך הן הם שלחוני קרוא בשמך
בא נא ונשירה ועל עפר נשכב ומה לך לחיות נלמך

"Though sweet my slumber, my strong love for thee
Bids me arise and seek thy presence, friend!
The heavenly angels yearn to hear thy song,
And ask thee now to join their holy ranks.
Come, let our spirits chant in unison,
While in the dust our wearied bodies rest."

Ibn Ezra replies :—

אחי יהודה שוב שכב כי אל מאן לתתי להלוך עמך
עד אעשה בנים ומטעמים אוכל ולא אטעם במן טעמך
נעצב אני עלי מותך אך זאת עצב אשר לא אקחה ממך

"Return, my brother Judah, to thy rest,
For God permits me not to follow thee.
A happy lot may still be mine on earth;
For Heaven's manna I'm not yet prepared,
And though my grief be bitter for thy death,
I cannot go where thou would'st beckon me."[16]

After many disappointments and many failures, he at last resolved to leave his birthplace and his native country, in order

[16] Ginse Oxford, pp. 20, 21.

to see whether a brighter and more genial sun would shine on him in a foreign land.

He was accompanied on his travels by his son Isaac, of whom Harizi in his Tahkemoni says :—

ויצחק בנו גם הוא ממקור השיר שאב ועל שירי הבן מזיו האב

"And also Isaac his son drew from the well-spring of poesy,
And in his songs, shine reflected the genius of his father."[a]

In Damascus they seem to have parted ; the son settled there, while the father continued his travels. Of his wife we hear nothing ; she had probably died before he left his home, and to this bereavement he perhaps alludes in the introductory lines to the eighteenth chapter of Exodus, when he says :—

נאום אברהם אסיר תקוה אשר פתח עיני יתרו
עדי הלך חצי לבו וענה הנדוד יתרו

"Thus says Abraham, trusting in Him
Who opened the eyes of his mind,
When his heart's blood half had been taken away,
And his spirit by wand'ring was bent."

Of his great works none had yet appeared. While we highly admire the industry and perseverance, the productiveness and versatility he exhibited in later years, we cannot forbear from commending the great scholar for that combined modesty and wisdom which induced him to spend the first half of his life in preparing himself for his future career, by collecting and storing up materials, in cultivating carefully the garden of his mind, so that it might at a later period produce the choicest and most precious fruits.

When he left his country, his steps were probably directed towards that small piece of land which especially at that time—the period of the Crusades—attracted the eyes and the attention of the whole world ; to the Holy Land, to that country, which had drawn thither the great poet R. Jehudah Hallevi, the author of the celebrated elegy ציון הלא תשאלי וגו' "Zion, wilt thou

[a] Tahkemoni, III., p. 70, ed. Stern, Wien, 1854.

not ask, etc." But Ibn Ezra by no means restricted his travels to Palestine. Dr. Zunz, in his Essay on the Geographical Literature of the Jews[17] says concerning his travels: "He visited Rome as early as 1140, and died in that city in 1168. In the intervening time he had been in several other Italian towns, and also in Provence, France, England, Africa, Rhodes, perhaps in Palestine, and according to some authors even in India. This great traveller, who was well versed in literature, an excellent observer of what passed under his eyes and a profound astronomer, has left us in his theological works, and very probably also in the astronomical Reshith Chohkma, important remarks on Egypt, Gadames, Arabia, Palestine, Persia and India; the tables which he computed in Narbonne and in Lucca, also contain statements of the situation of cities, etc. The commentary on Daniel is particularly rich in geographical information."

The places which Ibn Ezra visited in his travels, are occasionally mentioned by him in his works; but the information given in those remarks, however copious and interesting, is of too fragmentary a character to enable us to form a correct idea of his travels, and of the impressions he took with him from each country. We are left in darkness even concerning his route; we do not know whether it was similar to that chosen about twenty years after by Benjamin of Tudela, namely from Saragossa by way of Catalonia, the South of France, Italy, Greece, the Archipelago, Rhodes, Cyprus and Cilicia to Syria, Palestine, the countries of the Khalif and Persia, and thence by the Indo-Arabian Ocean, the towns of the coast of Yemen, Egypt and Sicily, to Castile,[18] or in the opposite direction, from Spain by way of Egypt and Arabia to India and Persia, thence through Syria, Palestine, Rhodes, Greece, Italy, France to England, and then again by way of France either to Spain or Italy.

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[17] Translated from the German into English in the Travels of Rabbi Benjamin of Tudela, ed. A. Asher, vol. ii. p. 250.

[18] Ibid. p. 251.

From a remark of his pupil, R. Solomo Parchon,[19] it would seem that he came to Africa together with R. Jehudah Hallevi, when the latter was on his way to the Holy Land. An anecdote represents him as visiting Egypt at the time when the great philosopher Maimonides was living there. Ibn Ezra desirous of making the acquaintance of Moses ben Maimon, made several attempts to see him, but in vain; his disappointment found vent in an epigram which has probably suggested the story:—

אשכים לבית השר אומרים כבר רכב
אבוא לעת ערב אומרים כבר שכב
או יעלה מרכב או יעלה משכב
אויה לאיש עני נולד בלי כוכב:

"I call on the prince in the morning, I am told he has ridden away;
I call again in the evening, I hear he has retired to rest.
Whether he be out on horseback or rest on his couch,
Disappointment is my lot, ill-starred that I am."[20]

In Africa he seems to have copied the critical remarks of R. Adonim against Saadiah; he afterwards composed in Lucca a reply in defence of the Gaon, and called it Sefath Yether.[21] The literati in Africa are blamed by Ibn Ezra for their carelessness concerning the revision of the copies made from their works, because the mistakes made by the first transcriber usually become the seed of errors and corruptions which multiply with every fresh copy. But all the carefulness and conscientiousness of Ibn Ezra did not save his works from that fate; their text is exceedingly mutilated and corrupt. But little is said in his commentaries on the Bible of his observations and investi-

[19] וכשבאו ר' יהודה הלוי ור' אברהם בן עזרא ש"ץ לאפריקין, "And when R. Jehudah Hallevi and R. Abraham Ibn Ezra (may his Rock protect him) came to Africa." Parchon, Aruch. ed., Introduction, p. 4.

[20] Orient. 1843, Literaturbl. p. 658.

[21] These words denote "haughty language," or "language of distinction." If taken in the former sense, Ibn Ezra alluded to the language which R. Adonim used in his attacks on R. Saadiah; if in the latter sense, he referred to the holy language, implying that the book contains remarks on the Hebrew language. Comp. Sephath Yether, etc., ed. by Dr. G. H. Lippman, Frankfort a. M., 1843, Introd. p. 20.

gations in Africa. He gives some interesting information about the Nile,[22] the position of Raamses,[23] the Red Sea, etc.[24] In Arabia he tasted the so-called manna, and convinced himself by experiments that it was quite different from that heavenly manna which God gave the Israelites during their wanderings through the Arabian desert.[25] While staying in Tiberias in Palestine, he devoted himself to the study of old manuscripts of the Bible, and had conferences with the elders of the congregation on that subject.[26] Tiberias was certainly not the only town in Palestine which he visited, but it is doubtful whether he ventured upon entering the Holy City, which at the time when a Christian sovereign ruled in it, would not offer to the Jewish pilgrim any protection or safety. There are some critics, both of the old and modern school, who are of opinion that Ibn Ezra never was in Jerusalem, because his remarks touching its topography are based on imagination rather than on personal investigation, and appear to be in direct opposition to the results of modern scientific researches. He declares[27] that Zion is in the north of Jerusalem, while it is generally supposed that it occupies the south of the city. It is true that Zion, the mount which David took and chose for his residence, is in the south; but that Mount soon became the principal and most important part of the city, while its name was transferred to the Temple-mount, to the north (or the north-east) of the former place and therefore in the north of Jerusalem. A visit paid to that place would hardly have altered the opinion of Ibn Ezra.

It seems that he extended his travels to Persia and India. Abudirham, in his commentary on the Haggadah, tells us that Ibn Ezra came to India as a captive, and that the fare which he and his fellow sufferers received while in prison, consisted chiefly of unleavened bread; and he concludes from this fact, that

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[22] Comp. Commentary on Gen. ii. 11; Ex. vii. 15.
[23] Comp. Com. on Ex. xii. 31.
[24] Comp. Com. on Ex. xiii. 18; xiv. 27, 29.
[25] Comp. Com. on Ex. xvi. 13. [26] Comp. Com. on Ex. xxv. 32.
[27] Comp. Com. on Ps. xlviii. 3; Is. xiv. 13.

this kind of food being considered more economical, was for that reason given to the Israelites by Pharaoh, and that this is meant by the words of the Haggadah: "Such is the bread of affliction, which our forefathers ate in Egypt." Ibn Ezra seems, however, to have liked the frugal Indian meals, at which no meat was served; they were vegetarians;[28] their rice-bread is highly spoken of by our traveller.[29]

Even from the scanty remarks which we find in his commentaries, we may conclude how attentively he observed everything in the countries through which he travelled. He studied everywhere the character and customs of the people, their dress, and food. He found, *e.g.*, that the Arab tribes were scrupulously exact in their weights and measures;[30] that the Hindoos touch the thigh of a person to indicate their submission.[31] He noticed that the bonnets which the ladies wore in Italy, and the male headgear in Spain, Arabia, Egypt, Babylon, and Bagdad, resembled the mitre worn by the high priest.[32] He observed that the food given to Daniel and his companions, instead of the royal dainties, probably consisted of rice and beans, both of which were nourishing and healthy, provided the latter were not French beans, which were of an inferior quality, and injurious to the health.[33] His remarks on the Nile,[34] on the Mediterranean,[35] the difference of time between London or other places and Jerusalem,[36] and similar interesting observations, show that he made himself well acquainted with the physical, mathematical, and political geography of the various countries through which he passed. It need hardly be said, that the condition of the Jews, the opinion and knowledge which other people had of his brethren, were matters of great interest to Ibn Ezra. A few remarks[37]

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[28] Comp. Com. on Ex. viii. 22.
[29] Comp. Com. on Dan. i.
[30] Comp. Com. on Ex. xxx. 23.
[31] Comp. Com. on Gen. xxiv. 2.
[32] Comp. Com. on Ex. xxviii. 36.
[33] Comp. Com. on Dan. i.
[34] See note 22.
[35] See note 24.
[36] Comp. Com. on Num. xiii. 17; Ex. xii. 2; Gen. xxxiii. 10. Yesod. Mora, c. 1.
[37] Comp. Com. on Is. liii.

on that point tell us how strange and sorrowful the results of his researches are, and how much he himself must have suffered as a Jewish traveller.

A curious anecdote is related in connexion with his travels. It is said, that once when he was on board a vessel with some of his pupils, a raging storm compelled the captain to throw every ninth man of the passengers overboard; by means of an algebraical formula, which his mathematical knowledge had discovered, he placed himself and his party in such a position that the fatal number never reached one of them; but neither the plan of the captain, nor the counter-plot of Ibn Ezra is sufficiently known.[38]

His stay in Italy, France, and England, has been enduringly commemorated by his literary productions. In Rome he seems to have unsealed the spring of his knowledge;[39] and when once the stream had found its way out of the invisible source, it continued to run incessantly, and poured forth its blessings in abundance. He commenced his literary career by translating a grammatical work of Rabbi Jehudah Hayyug from Arabic into Hebrew. This book paved the way for his independent treatises on Hebrew grammar, which he composed in Rome, Lucca, and Mantua; namely, Moznaïm (balance), Zahoth (elegance of style), Safa Berurah (pure language), and Sefar Hayyesod (the book on the elements of the language).

In Rome he also commenced to write a commentary upon the Scriptures; he began with two books, which on account of their contents seem to have most engaged his philosophical mind—Ecclesiastes and Job. He worthily used the ample opportunities given in these works for the display of his talents, experience, and knowledge. His style and mode of witticism, his principles and arguments, must have been entirely new to his

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[38] See R. Mose b. Chabib. Darche Noam.; De Rossi Dizzionario, *sub voce* Aben Ezra.

[39] If he composed any works before he came to Rome, they have remained unknown. The book Moznaïm, quoted in most of the writings of Ibn Ezra seems, at all events, to have been one of his earliest productions.

brethren in Italy, where the study of Talmud and Midrash, and the style of Kalir's poetry seems to have obtained the victory over the exegetical, grammatical, philosophical, and poetical works of the Spanish school. We are not informed how far he succeeded in enlisting among the Italian Jewish communities the attention and respect due to these branches of learning; but this is certain, that he found friends and admirers, who eagerly listened to his instruction, and gladly provided for his livelihood. His books were bought, and he was continually encouraged to write new works.

While in his introduction to Ecclesiastes, he prays to God,

להגיה חשכו, להצליח דרכו, אשר נשאר עד כה, כאלה נבלת

"to enlighten his darkness, to prosper his way, which till then had been strown with withering leaves," he was able to declare, when about to write the commentary on the book of Lamentations:

הוצאתני מארץ ספרד חמת המציקים
וספרי אלו בנלותי היו בידי מחזיקים

"the wrath of oppressors hath driven me from Spain, and on my wanderings these books have sustained my soul." As a mark of distinction, and as a token of gratitude, he usually dedicated his work to his principal patron, or a studious pupil, in a few introductory rhymes. Many of these dedicatory epigrams are still extant.[40]

Besides Rome, he visited other towns in Italy, such as Salerno,[41] Lucca, and Mantua. In the first named place he seems to have been very much disappointed. He complains of the ignorance of its inhabitants, and of their indifference to

[40] He wrote the Sefer Haschem for Abraham, the son of Hayim, and Isaac, the son of Jehudah; the Sefath Yether for his pupil Hayim; Yesod Mora he composed for some liberal and noble man in London of the name of Salomon. In the Introduction to the Commentary on Job, the name of the patron to whom the work was dedicated seems to have been omitted.

[41] Then celebrated for the medical school established there, which attracted a great many learned and studious people. The question as to the first place visited by Ibn Ezra will be discussed in the third part of this Introduction, in treating of the works of Ibn Ezra.

science and literature; and traces it to the deficiency and incapacity of the spiritual chief of the congregation, R. Isaac ben Malki Zedek, whose talents Ibn Ezra describes in the following satire:—

ואמר לתועים אני מלא דעים בסיעד וזרעים ונשים ונזקים
וצעקותיו רבות וגגעו עד עבות ולא ידע אבות ובמה מדליקים
כלמת הממרה צעיר ימים יורה בטהרות הוא קורא וטועה בפסוקים
וראשית פרשה עלי פיהו קשה אשר היא נדרישה בפי התינוקים

"To his ignorant flock he exclaims,
Full well am I versed in Talmudical lore;[42]
He uplifteth his voice, to reach to the clouds,
Yet in the easiest chapters he signally fails.
Even the veriest tyro can discover his errors.
He reads in Taharoth,[43] and knows not his Bible;
Its very beginning, familiar to all, even to a child,
Is a hard task to him."

The satire is not only directed against this R. Isaac, but also against his adherents, who allowed themselves to be so egregiously deceived. He probably found also in that congregation some noble hearted and intelligent men, who knew how to appreciate his talents, but there was no demand for his works; no one asked him to write a new book.

בכל מקום גרתי ספרים חברתי
וסודות בארתי וכראי מוצקים
ועתה נפלתי לעפר שפלתי .....
ופה לא אפתח פי שדי דעתי צמקים

"Wherever I have stayed, I wrote many books,
And made clear what was hidden, like unto a mirror.
But now am I fallen, to the dust am I lowered;
And my mouth dare I not open here.
My spring of knowledge is sealed up."

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[42] The Mishnah is divided into six parts: 1. זרעים (lit. "seeds"), containing the laws concerning the daily prayer and benedictions, and laws in connection with agriculture. 2. מועד ("season"): on the Sabbath and festivals. 3. נשים ("women"): on matrimonial laws. 4. נזיקין ("damages"): on civil and criminal law. 5. קדשים ("holy things"): on sacrifices. 6. טהרות ("pure things"): on the distinction between "pure" and "impure."

[43] The sixth part of the Mishnah, treating of laws in abeyance since the

When R. Salomon Parchon,[44] a pupil of Ibn Ezra, came to that place, it was still very destitute of knowledge of Hebrew literature; nevertheless a slight improvement seems, in the meantime, to have taken place, since he thought it useful to write a Hebrew grammar and a dictionary there. In Mantua and Lucca, Ibn Ezra was more successful. The latter place called by him (עיר מושבי) his residence, was the birthplace of many of his works. Besides some pamphlets on matters touching astronomy and mathematics, he wrote there his commentary on Isaiah. When suddenly stricken with illness at that place, he vowed in prayer to God, that if recovery from that illness should be vouchsafed to him he would at once undertake to write a commentary on the Pentateuch.[45] He recovered, and the fulfilment of the vow was not delayed for a moment. Such was his facility in composition, such were his energy and perseverance, that though he was at that time sixty-four years old, he was able to complete the whole work in a very short time. The frequent repetition of phrases like אם יעזרני השם, "If God will assist me," or "If God will grant me to come so far,"[46] remind us of his dangerous illness, and the debility that for some time remained after his convalescence. The commentary on the Pentateuch known to us, is perhaps not the same as that which was written in Lucca on that occasion, or at least it has not come to us in the same form; it was afterwards revised, rewritten, abridged in some parts, and extended in others. Parts of the various editions of this commentary which he issued are still in existence.[47]

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destruction of the Temple, is generally neglected by Talmudists, and is therefore held to be in some measure terra incognita.

[44] Salom. b. Abr. Parchon, Aragonensis, Lexicon Hebraicum, ed. Stern, Presburg, 1844. "When I came to Salerno, and noticed that they were not in possession of any of the above-named works, I resolved to write a dictionary," etc. P. xxii.

[45] Giuse Oxford, p. xvi.: ונדרתי לאל נדר בחליי לבאר דת כיני בהר נתונה "In my sickness I vowed a vow to the Lord, that I would explain the Law which He revealed on Sinai."

[46] Comp. Com. on Gen. xxii. 1; xxxviii. 8; Lev. xxvii. 34.

[47] Another commentary exists on Genesis in MS., being much lengthier than

When he came to England, whither his fame had preceded him, he was well received, and many scholars, thirsting for his instruction, assembled round him. His impatience did not suffer him to make a long stay. This short visit, however, became memorable by the production of two pamphlets, the one יסוד מורא, "The Foundation of the Fear of the Lord," a treatise on the study of the Law, and the nature of the Divine commandments; the other, אגרת השבת, "A Letter of the Sabbath," a treatise on the time when the sacred day really commences. The former he wrote for a certain Salomon, of London, whose liberality, truthfulness, and fear of the Lord he praises in the introduction, saying, חברתיו לנדיב שלמה שלמד לפני ספרים שחברתי לו ומרוב אהבתי אותו הוגעתי נפשי לכתוב לו ספר במצות כי ראיתיו כי הוא איש אמת וישר וירא את יי (I wrote it for the noble Salomon, who studied under me the books which I wrote for him, and in my love for him I took pains to compose for him a book on the divine commandments, for I found him to be a man of truth, upright, and God-fearing).[48] One of his pupils in England, Joseph of Maudeville, copied the minor prophets, and added such remarks as he had heard from the mouth of his master;[49] he also added some remarks to Ibn Ezra's commentary on the Pentateuch, coming from the same

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the printed one. On Exodus, a shorter commentary has been discovered, and published by Reggio. ביאור על ספר שמות נקרא הקצר. Prague, 1840. Comp. Ginse Oxford, p. xv. (Hebr.) and xviii. (Engl.).

[48] Yesod. Mora. c. 2.

[49] Comp. MS. Brit. Mus.

ואני יוסף בר׳ יעקב ממודויל העתקתיו ממכתב יד המחבר גם הוספתי קצת פירוש על לשונו כאשר הוא פירש לי בעת חבורו רק בעבור שהוא לש׳ פירושי סימנתי הטורים הנוספים בשתי נקודות בראש הטור ובכל מקום שימצאו השתי נקודות בין מלה למלה היא תוספת פירושי מפיו

"And I, Joseph, the son of Jacob of Maudeville, copied this from the author's MS. I have also added to his words a few remarks which he made unto me when he was engaged in writing his book: but since they are given in my own words, I marked the additional lines by two points at the beginning and the end of my interpolations; and whenever the two points occur between two words, they relate to my notice of his additional commentaries." This remark in the MS. of the Br. Mus. is not written by Joseph, the son of Jacob of Maudeville, since the two points, referred to, have been omitted by the later copyist.

source.[50] Before going to England, and after his return thence, he probably stayed in France. Bezières and Rhodez, two places in the south of France, are mentioned in his works. He received there ample marks of honour and respect from all quarters, especially from the Rabbinical authorities of France, who could appreciate the merits and enter into the spirit of his works.

To some complimentary lines of R. Jacob Tam, Ibn Ezra replies:

ומי הביא לצרפתי בבית שיר, ועבר זר מקום קדש ורמס,
ולו שיר יעקב ימתק כמו מן, אני שמש, וחם השמש ונמס

"Who brought the Frenchman to the temple of song,
And allowed a stranger to tread sacred soil?
And though the poem of Jacob were sweeter than manna,
I am the sun, whose heat makes it melt."

R. Jacob Tam writes to him:

אבי עזרי ישיבוהו סעפיו אשר נתן ידידו בין אגפיו
אני עבד לאברהם למקנה ואקודה ואשתחוה לאפיו

"My father, my help, who guidedst my steps;
I am Abraham's slave; I bow down and serve thee."

Ibn Ezra replies:

הנכון אל אביר עם אל ורועם
להשפיל ראש במכתב אל בזוי עם
וחלילה למלאך אלהים אשר יקד וישתחוה לבלעם:

"Is it right that the leader of the people of God should indite an epistle to me, the despised?
Forbid it that an angel of Heaven should bow himself prostrate before Balaam!"[51]

Here, in France, he continued his literary career, as it would seem, under happy auspices, and wrote commentaries on several books of the Bible.

Ibn Ezra died seventy-five years old, in Kalahorra, on the frontier of Navarre, as some report,[52] or in Rome according to other authorities.[53] When he felt that death was approaching, he

[50] Com. on Ex. xii. 9.
[51] Kerem Chemed. vii. 35.
[52] Abraham Zakuta, in his Sefer Hajjochasin.
[53] Comp. Zunz, Die Monatstage des Kalenderjahres, Berlin, 1872, p. 4.

applied to himself the words of the Bible, ואברם בן חמיש ושבעים שנה בצאתו מחרן. "And Abram (Ibn Ezra) was seventy-five years old when he departed from Haran," that is, from the troubles of this life (Gen. xii. 4).[54]

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[54] The word חרן is used here in the sense of חרון, "anger," or "trouble." According to a statement found in several codices (Cod. Val. No. 39 and No. 249; comp. Sephat Yether, ed. Lipmann, p. 22), Ibn Ezra died on Monday, the 1st of Adar I. 4927 (January 23, 1167), 75 years old. Consequently he was born in 1092. The authenticity of this statement has been impugned, but without effect. The principal objection was taken from a poem which precedes the Sefer Zahoth of I. E., written 1146, and contains the line, ואברהם זקן כעוף נודד מקן, "And Abraham, being old, wandering about, as a bird driven from its nest." It has been urged that Ibn Ezra could not have been called "old" in the year 1146, if, in 1167, he was 75 years old. But it must not be overlooked, first, that the term "old" has a relative meaning; and Ibn Ezra, although only 54 years old, but worn out by the cares and troubles of his constant exile, might well have applied that expression to himself; secondly, that the poem might have been written by another person, who called Ibn Ezra זקן, "old," in the sense which that term often has in Hebrew writings, namely, "experienced" and "learned."

# TRANSLATION

OF THE

# COMMENTARY OF IBN EZRA ON ISAIAH.

The prophecies are profound and lofty;
The wise-hearted see them, and are lost in admiration.
May the Almighty grant strength to Abraham,
Who intends to explain the book of Isaiah.*

THE Lord is One, and His divine inspiration always the same. The prophecies, however, vary according to the receptive faculty of each prophet, which is not always the same. Some prophets received the inspiration only in a vision by night. Such were, *e.g.*, Abraham (Gen. xv. 1), Gad the Seer (1 Chr. xxix. 29), and Isaiah (i. 1).

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* סוֹדוֹת מְאֹד עֲמֻקִּו וְנִבְהֲו׃
יְרֵאִים נְבוֹנֵי לֵב וְיִתְמָהוּ׃
יִתֵּן אֱלֹהִים עֹז לְאַבְרָהָם
הַבָּא לְפָרֵשׁ סוֹד יְשַׁעְיָהוּ׃

The printed editions have in the last line סֵפֶר, instead of סוֹד, the reading presented by a M.S. of the British Museum (Add. 24896). סוֹד is certainly more correct, since the additional syllable in סֵפֶר would spoil the metre. Each line consists of two simple syllables, and one compound (a syllable preceded by a Shva mobile, or by a compound Shva), two simple syllables and one com-

## CHAPTER I.

1. חזון *The vision of.* The נ is not radical.[1] *The son of Amoz.* There exists an opinion, though a solitary one,[2] that when the father of a prophet is mentioned by name, he also was a prophet; another[3] opinion is, that Isaiah was a member of the royal family, that his father Amoz and Amaziah[4] were brothers, and that the evil-disposed of Israel were unable on that account to do harm to Isaiah, as they did to Jeremiah (vid. Jer. xxxviii.); but in fact Isaiah did not escape persecution, for he says, "I gave my back to smiters," etc. (l. 6). Irrespectively of all traditional explanations, we may say that the father of a prophet, if mentioned by name, was a man of some distinction, whose character rendered him conspicuous among his fellow-men; sometimes he was himself a prophet, at others not, *e.g.*, "David, the son of Jesse" (2 Sam. xxiii. 1). David was "the man of God" (2 Chron. viii. 14), Jesse was not. It is with prophecy as with

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pound, and two simple syllables. This metre is described by I. E. in his Sefer Zahoth, on the metre (No. 11): ב׳ תנועות ויתד , ב׳ תנועות ויתד ׳ וב׳ תנועות (˘˘ , ˘˘˘ , ˘˘˘ .), and may best be compared with the trimeter iambicus catalecticus of the Greek and Latin Literature.

The Shva under the מ in עָמְקוּ is treated in this strophe as a quiescent Shva. This is in contradiction to the well-known rule, that a long vowel, not having the accent—as, *e.g.*, the Kamez under ע in עמקו—cannot be followed by a quiescent Shva. I. E. ignores this rule, and even finds fault with תֵּשְׁבִי "thou wilt sit," being read תֵּ־שְׁבִי (Zahoth, On the Metre, No. 17). In the same way he reads עָ־לְתָה instead of עָלְתָה "she went up" (ibid. No. 4); וְ־לָשׁוֹנִי instead of וְלָשׁוֹנִי "and my tongue" (ibid. No. 1).

[1] The root of חזון is חזה to see; in חזון the radical ה is omitted, and וֹן is added, as in חשבון, זכרון, קדמון.

[2] This is the opinion of R. Johanan (comp. Midrash Rabba, Leviticus, vi.), and Ulla (comp. Talmud Babli, Megilla 15*a*).

[3] "R. Levi said, 'We know by tradition that Amoz and Amaziah were brothers.'" (Talmud Babli, Megilla 10*b*.)

[4] Amaziah was king of Juda, before Uzziah, 835—806.

royalty; comp. "Jehu, king of Israel, the son of Nimshi" (1 Kings xix. 16); Nimshi was not a king. We read, it is true, "In the vision of Isaiah, the son of Amoz, the prophet"[5] (2 Chron. xxxii. 32), where the qualifying term, "the prophet," may as well be referred to Amoz as to Isaiah; but from the words, "To Isaiah the prophet, the son of Amoz" (2 Kings xix. 2), we learn that Isaiah was "the prophet."[6] Thus the forefathers of Zephania are named (Zeph i. 1), because the king Hezekiah was one of them. *Concerning Judah and Jerusalem.* The greater part of Isaiah's prophecies refer to the cities of Judah, which were to be taken by the king of Assyria, and to Jerusalem, which was to be delivered out of his hand; the whole of the second part of the Book of Isaiah has as its subject the exile of Judah, the other tribes not being mentioned here at all. *In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.* Isaiah very probably commenced his prophetical career in the last year of King Uzziah, as shall be explained below (vi. 1). In strict regard to the words of the text, we think that he died in the days of Hezekiah; for had he lived in the days of Manasse, the son of Hezekiah, it would certainly have been stated in this verse. Some say that Isaiah was slain by Manasse, because he exclaimed, "Mine eyes have seen the King, the Lord of hosts" (vi. 5).[7] If this statement is based on tradition,[8] it may be accepted.

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[5] A. V. "The prophet, the son of Amoz."

[6] This is not so evident as I. E. seems to believe; since from the same two verses just the opposite inference is made, Midrash Rabba (Leviticus vi.); namely, that both Isaiah and Amoz were prophets, because the epithet, "the prophet," is in the one verse closely joined to the former, in the other to the latter. Ibn Ezra, who recommends the accents as an excellent guide for the reading and understanding of the Bible (comp. v. 9), should have gathered better evidence from the accents. אמוץ has a disjunctive accent, and is to be separated from the following הנביא; were they to be joined, their accents would be in the following way, ישעיהו בן־אמוץ הנביא

[7] Manasse is said to have tried and condemned Isaiah for having declared that he had seen the Lord, in contradiction to the words of the Law, "There shall no man see me and live" (Exod. xxxiii. 20); comp. Talm. Babli, Yebamoth 49*b*; Talm. Jerushalmi, Sanhedrin x. 2.

[8] Simeon ben Azai (Talm. Babli, Yebamoth 49*b*) bases this statement on notes found in a Megillath Johasim, a sort of family record; the question, however, still remains whether those notes were derived from any ancient and trustworthy authority.

2. והאזיני *And give ear.* Sometimes verbs are derived from nouns, as האזיני, 'give ear,' from אֹזֶן 'ear.' There is in reality no difference between שמע 'to hear' and האזן 'to give ear.'[9]—Isaiah begins his prophecy, by addressing those witnesses, that have been pointed out to Israel by Moses, when he said "I call heaven and earth to witness against you this day, that you shall soon utterly perish" (Deut. iv. 26); the time, foretold by Moses, had then come *For the Lord speaketh.* Listen to His word, since it is the Lord that speaketh; or, because the Lord has commanded you to listen.[10] *I have nourished and brought up children.* The Israelites are compared to feeble children, who, nevertheless, through the care of their father are enabled to distinguish themselves amongst their companions. פשעו בי *They have rebelled against me.* They withdrew from my command (comp. 2 Kings viii. 22; Exod. xxii. 8).[11]

3. *The ox knoweth, etc.* Ox and ass are mentioned, as animals which are in constant use among people. אבוס *the crib.* The place for the ass's food. The form of the word is in the construct state the same as in the absolute. The participle passive Kal, אבוסים (1 Kings v. 3) and אבוס (Prov. xv. 17), 'fatted,' is derived from this word; it means literally, 'placed at the crib.' *Israel doth not know.* They are, therefore, in their character inferior to the cattle. *My people doth not consider.* Repetition of the preceding idea, as usual in most of the pro-

[9] By the additional phrase על דרך פשט "in reality," the commentator indicates that he rejects the various remarks of the Midrash about the difference between Is. i. 1 and Deut. xxxii. 1, and likewise the distinction drawn between the synonyms שמע and האזן. (See Yalkut *ad locum*).

[10] According to the first explanation, the phrase "for the Lord speaketh" refers to the following prophecy, which, although spoken by Isaiah, is nevertheless the word of God, who inspires the prophet. The second explanation requires the rendering of דבר by the past "hath spoken" or "hath commanded," and the supplying of the Infinitive "to hear" or "to listen."

[11] This explanation of פשע seems to be derived from the phrase פשע מתחת יד 'to rebel' (2 Kings viii. 22)—literally, "to withdraw from the authority of"—and to be supported by דבר פשע (Exod. xxii. 8), an object that was lost by its owner—literally, "that has slipped away from its possessor." Our author, however, in his commentary to Exodus explains דבר פשע, as generally understood, "an object of trespass," and contrasts with this explanation, the one above mentioned as the opinion of R. Joshua; eventually he seems to have entirely adopted the meaning given in the text, as is also to be seen in the abridged commentary on Exodus (xxii. 8).

phecies, in the song of Moses (Deut. xxxii.), in the parables of Balaam (Num. xxiii., xxiv.), etc.[12] The meaning of the whole verse is, "I have brought them up, but they do not know me."

4. הוי. Some consider the ה as a substitute for א, and explain הוי = אוי, 'woe;' comp. אדורם and הדורם, N. pr. (2 Chr. x. 18; 1 Kings xii. 18); איך and היך, "how" (1 Chr. xiii. 12; 2 Sam. vi. 9); but I think that it is a sign of the vocative case (derived from the verb היה 'to be'), and that the passage must be rendered, "O sinful people," etc.; comp. הוי הוי ונסו, "Ho, ho, flee" (Zach. ii. 10), הוי ציון המלטי "O Zion, deliver thyself" (*Ibid.* 11).[13] The second person is, therefore, used in the next verse, "Why should ye be stricken any more." כָּבֵד *Laden with.* An adjective in the construct state; comp. עֶרֶל לב וְעֶרֶל בשר, "uncircumcised in heart and uncircumcised in flesh" (Ez. xliv. 9).[14] *Seed of evil doers.* They and their forefathers have been wicked; or, "their father was an Amorite, their mother a Hittite" (Ez. xvi. 3),[15] as I shall explain.[16] משחיתים *Corrupters.* That corrupt their soul or their way.[17] *They have forsaken the Lord,* that is, the service of the Lord. נאצו *They have provoked unto anger.* נזורו. *They are gone away.* Root נזר 'to separate'; comp. וינזרו "that they separate themselves" (Lev. xxii. 2). נָזֹרוּ is formed like יָכְלוּ 'they could' (Exod. viii. 14). Many take it as Niphal of זור 'to separate'; comp. נָכוֹנוּ 'they are prepared' (Prov. xix. 29); Niphal of כון, 'to stand.'

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[12] "In Hebrew the repetition is used in the prophetical but not in the historical style."—I. E. on Ex. xiv. 19.

[13] In the two passages quoted by the author, הוי cannot be translated by 'woe,' because it is followed by good tidings.—Ibn Ezra does not mean to say that הוי is never used instead of אוי (woe); for in this same chapter (ver. 24) he admits the identity of these two words.—The connection between היה 'to be' and הוי 'Oh' is not clear. Comp. Zahoth, On the Aleph.

[14] כָּבֵד is, according to Ibn Ezra, not a substantive, "the burden of," but the construct state of the adjective כָּבֵד, "heavy of, heavy with regard to;" like עֶרֶל "uncircumcised with regard to"—the construct state of the adjective עָרֵל, "uncircumcised."

[15] The Israelites are, according to this explanation, called "a seed of evil-doers," because their forefathers, the ancestors of Abraham, were idolators.

[16] The commentary of Ibn Ezra on Ezekiel is not known.

[17] משחיתים is the participle Hiphil, and has therefore originally the causative meaning, "causing their soul or way to be corrupt."

5. תֻּכּוּ. *Should ye be stricken.* The ת in תֻּכּוּ, "they sat down." (Deuter. xxxiii. 3), is part of the root—תֻּכּוּ being Pual of תכה; comp. וְיַשְׂפּוּ "and they stick out" (Job xxxiii. 21)—but here it is the prefix representing the second person; תֻּכּוּ being Hophal of נכה. —*You will revolt more and more.* "The more you are smitten, the more you revolt, while the proper way for you would be to repent;" comp., "And in the time of his—Ahaz, king of Judah's—distress did he trespass yet more against the Lord." (2 Chr. xxviii. 22.) סָרָה *Rebellious.* Adjective; root סרר, 'to be rebellious,' comp. סורר, 'rebellious' (Deuter. xxi. 18); supply מִלָּה or דברה 'word;' סרה may also be taken as a substantive, 'rebellion.' *The whole head is sick.* Whereupon shall ye be stricken? for the whole head is afflicted already with all kinds of sickness, etc. The head and heart are mentioned as the principal parts of the body. דַּוָי *Faint.* Adjective; a form like גַּנָּב 'thievish,' סַלָּח 'placable.'

6. מִתּוֹם *A place containing soundness* (תּוֹם 'soundness or integrity'). The form of the word is irregular, for it should be מָתוֹם like מָעוֹז (xxv. 4). The same form is used Ps. xxxviii. 4. R. Moses Hakkohen says that מִתּוֹם is the same as מֻתִּים 'people;' he quotes a parallel, Judges xx. 48, and explains our verse, "there is nothing in them that is good for man;" but this explanation is rather far-fetched. פצע *Wounds.* Supply the word רק 'only,' 'but,' before פצע. "There is no soundness in him; there are but wounds and bruises;" comp. אין טוב באדם שיאכל ושתה "There is nothing good for man *but* that he should eat and drink." (Eccles. ii. 24). פצע *A wound* caused by the breaking of the bone. חבורה *A sore* attended with suppuration. טריה *Fresh*,[18] not yet dry (comp. Judges xv. 15); in Arabic the word طرى has the same meaning. זֹרוּ *They have been squeezed.*[19] Root זרר 'to squeeze' (comp. Judges vi. 38). The wound cannot be healed unless the matter is removed from it. חבשו *They have been bound up.* Root חבש 'to compress,' 'to bind up' (comp. חובש 'ruler,' iii. 7).[20] בַּשָּׁמֶן *With the oil.*[21] With the oil, which the cure of the wound requires.

[18] A. V., "Putrefying."

[19] A. V., "They have been closed."

[20] Ibn Ezra seems to identify ruler with oppressor. Compare his commentary on iii. 7, and Eccles. iv. 16, "The laws of kings are tyrannical."

[21] A. V., "With ointment."

7. *Your country, etc.* What has been said hitherto in figurative expressions is now repeated in plain language. All their land has been smitten, a part of it is desolate, without inhabitants, a part destroyed by fire, another part robbed of its produce by strangers. אכלים אתה *Devour it.* Devour its produce; comp. בעצבון תאכלנה "In sorrow shalt thou eat of it." (Gen. iii. 17.) ושממה *And desolate.* Supply ארצכם 'your country'—"and your country is desolate."[22] זרים can be derived from זרם 'tempest' (xxxii. 2); the final ם would then be not a sign of the plural, but one of the radical letters; if so, if this derivation be correct, the two words זרים of this verse are two different grammatical forms.[23]

8. *And the daughter of Zion is left*, etc. The fortified cities of Judah will be taken and only Zion will be left. סוכה *The hut.*[24] The place for the watchman; that is, the temple built in honour of the Almighty. מלונה *A lodge*, where the watchman stays through the night. במקשה *In the garden of cucumbers.* נצורה *Ruined*[25] (comp. lxv. 4).

9. *Except the Lord of hosts*, etc. These are the words of the Israelites, whom the prophet introduces now speaking. כמעט *Very small.* Join with שריד 'remnant,' because of its disjunctive accent; for it is an important rule, that the most careful notice should be taken of the accents.[26]

10. *Hear the word of the Lord*, etc. The prophet replies to their complaint, "We are like Sodom," by saying, "If you were so, it would be but just, for your princes are like the princes of Sodom,"—this is meant by the address, "Ye rulers of Sodom"—"and the people is like the people of Gomorrah."

11. *To what purpose*, etc. Why should I leave you longer in

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[22] It is not quite clear what Ibn Ezra means by this remark; perhaps that the expressive closing sentence, ושממה כמהפכת זרים "And it is desolate, as overthrown by strangers," is to be taken in a more comprehensive sense, and referred to the general term ארצכם "your country," which includes עריכם "your cities," and אדמתכם "your land."

[23] This is the opinion of Saadiah, attacked by R. Adonim, because of זָרִים being different from the singular זֶרֶם and the plural זְרָמִים, but defended by Ibn Ezra in his "Sephath Yether" (No. 22); this is one of the many instances of two nouns, different in form but identical in meaning, being formed from the same root; זָרִים = זֶרֶם 'tempest.'

[24] A. V., "Cottage."

[25] A. V., "Besieged."

[26] The author himself sometimes overlooks this important rule; as, for instance, in his remark to ver. 1, *sub voce* "the son of Amoz."

the land? Is it for the sake of the multitude of your burnt offerings? *I am full*, etc. An anthropomorphism; in reality, He does not want anything; comp. "If I *were* hungry, I would not tell thee, etc." (Ps. l. 12 ff). אילים *Large sheep.*[27] מריאים A species of cattle, akin to the ox, but larger; its fat is prohibited.[28] The Gaon[29] compares מריאים "fed beasts" with מרא "to feed" (Mishnah Sabbath xxiv. 3). כבשים The young of the flock.[30] עתודים The old of the flock[31] (comp. Gen. xxxi. 10).

12. לפני=פני *Before me;* it is not the object of לֵרָאוֹת 'to be seen.'[32] רמוס *To tread.* Infinitive.

13. לא תוסיפו *Ye shall not continue.* A prohibition (comp. Deut. iv. 2); not a mere future. להביא=הביא *To bring. Vain oblations*, etc. "For your oblation is vain in mine eyes, and your incense an abomination." ראש חדש=חדש *Day of the new moon.* In the Pentateuch it is clearly stated[33] that the word bears this meaning, "New-moon." קרא מקרא That you proclaim them to be holy convocations.[34] Isaiah mentions these festivals, together with the burnt offerings and oblations, because of the additional offering (מוסף) brought on such days.[35] לא אוכל *I cannot bear.*

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[27] A. V., "Rams."

[28] In the Rabbinical writings חֵלֶב is the forbidden fat, שׁוּמָן the permitted. The fat of the quadrupeds that were allowed to be eaten and were also admitted as offerings upon the altar, is prohibited (Leviticus vii. 25); the fat of those that were not employed as sacrifices, but might serve as food to the Israelites, is permitted. In the former case the animals were called בהמה 'cattle', in the latter חיה 'beasts.' According to Ibn Ezra מריא is a בהמה; according to Saadiah it is a חיה (جاصوس chamois). Comp. I. E. on Am. v. 22.

[29] R. Hai (ibid.) [31] A. V., "Lambs." [30] A. V., "He-goats."

[32] פעול, object, is the person or thing to which the action is directed; the verb may be active or passive; *e.g.*, לראות פני, according to this opinion, rejected by I. E., "When my face is seen;" 'my face' is called object, though the nominative case. Comp. I. E. on Exod. xxiii. 15.

[33] I. E. refers perhaps to the words עלת חדש, Num. xxviii. 14, which are the same as עלת ראש חדש, "the burnt offering of the new moon." In his commentary on Exod. xii. 2 he shows in the form of a short dialogue between R. Moses Hakkohen and his opponents, that חדש signifies "New moon." Comp. I. E. on Exod. xix. 1 and Num. xxviii. 14. The word חדש signifies also 'month,' that is, the time from one new moon to the other; as שבת, originally 'Sabbath,' is also used to signify the time which passes between one Sabbath and the other, the week.

[34] A. V., "The calling of assemblies." Comp. Lev. xxiii. 2.

[35] Comp. Num. xxviii. and xxix.

Supply the word נִשְׂא, 'to bear.' Comp. חמור לחם "an ass *laden with* bread" (1 Sam. xvi. 20). עצרה *Restraint.* Comp. עֹצֶר 'prison' (liii. 8). "Restraint from doing any work." עצרת (Lev. xxiii 36) has the same meaning. *Iniquity and restraint.*[36] God cannot bear iniquity coupled with the observance of holy days; for of what use is it to keep holy days and to do evil at the same time?

14. *They are a trouble unto me.* These words imply the threat, "I shall therefore banish you, and they—the festivals—will then cease." *I am weary.* A figurative expression.

15. ובפרשכם *And when ye spread forth.* The Hirik under ר is instead of Segol.[37] *I will hide mine eyes from you.* I will keep away mercy from you. *I will not hear.* These words contain the same idea, "I will not help you." *Your hands are full of blood.* Because your hands, etc. *Blood.* Bloodshed.

16. *Wash.* Wash your hands of the blood they have shed. הִתְזַכּוּ=הִזָּכּוּ *Make you clean.* It is Hithpael; the ת is absorbed in the ז; comp. לְמִיטַהֵר=לְמִטַּהֵר "unto him that purifies himself" (Lev. xiv. 4).

17. להיטב=היטב *To do well.* It is infinitive. אשרו *Straighten.*[38] Root ישר; א replaces the radical י; the reverse is the case in תתאמרו=תתיאמרו "you shall boast yourselves" (lxi. 6). חמוץ *Cruel.*[39] An adjective, like קרוב 'near;' comp. חומץ 'cruel' (Ps. lxxi. 4). Many explain אשרו חמוץ "Give due consideration to the cause, do not judge off hand;" the meaning of אשרו would then be, "Praise ye" (comp. Gen. xxx. 13).[40]

18. ונוכחה. Some say that God is now speaking; "Let us—God and Israel—reason together" (comp. Mic. vi. 2); but I

[36] A. V., "Even the solemn meeting."

[37] The infinitive Piel is פָּרֵשׂ; when כֶם is added the syllable רֵשׂ loses the accent, and the long vowel Zere must therefore be shortened; this is usually done by changing Zere into Segol; to change it into Hirek, as in וּבְפָרְשָׂכֶם, is exceptional.

[38] A. V., "Relieve."

[39] A. V., "The oppressed."

[40] The translation of the words אשרו חמוץ, according to this explanation, would be: "Praise him who is considerate in judgment." This is the opinion of Raba, recorded in Talm. Babl. Sanhedrin 35. אשרו דיין שמחמץ את דינו "Praise the judge, who gives his judgment time to ferment." חמוץ is then derived from חָמֵץ "dough which had sufficient time to rise." In the courts of law of the Jews, it was the rule that the execution of the sentence of death, after the completion of the trial, should be deferred till the following day, in order to be considered and discussed a second time. (Talm. l. c.)

think the words may well be assigned to the prophet; as if he said "God told me that we—you, Israel, and I—should submit to His rebuke:" for the prophet himself was not entirely without blame, as he reports, "And He reproved me, that I should not walk," etc. (viii. 11), as I shall explain below (vi. 5). שנים *Scarlet* (comp. Exod. xxv. 4). The idea contained in this verse is the reverse of that conveyed by the words of Jeremiah, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me" (Jerem. ii. 22): namely, "the iniquity will depart, and you will again be free from all sin." The same is expressed by the words "Wash you," etc. (ver. 16) *Though they be red like crimson, they shall be as wool.* A repetition of the same idea.

19. *If ye be willing and obedient, ye shall eat the good of the land.* Otherwise, the strangers before-mentioned (ver. 7) will consume it.

20. *You shall be devoured with the sword.* That is to say, "If you be obedient you shall eat the good, and if you rebel you shall be devoured with the sword." Supply before חֶרֶב 'the sword,' either the verbal noun אֲכִילַת 'a devouring of,' or the preposition ב 'with'; comp. בבית = בית 'in the house' (2 Kings xviii. 15). *For the mouth of the Lord hath spoken it.* Be sure that this prediction will be fulfilled, for "the mouth," etc.[41]

21. The prophet has thus reproved the people but they do not listen. *How is the faithful city become an harlot.* Jerusalem is like a woman that has become faithless to her husband, after having been a faithful wife. מלאתי *Full of.* The י is paragogic as in גנבתי "the theft of" (Gen. xxxi. 39.)[42] ילין *Was lodging.* The future is here used for the imperfect,[43] which has no special form in

[41] The words וזה האמת, "and this is the truth," are very often used by I. E. in his commentaries to express his approval of an opinion quoted by him. They might here also be taken in the same sense, so as to indicate that I. E. was in favour of the last mentioned explanation, בהרב = חרב; but then the words "for the mouth," etc., would be quite superfluous, or I. E.'s remark on them must be missing. In the translation they explain the causal conjunction כי 'for,' in the phrase כי ה' דבר. (Comp. I. E. on Mic. iv. 4.)

[42] The construct state of מלאה, גנבה is regularly מלאת, גנבת.

[43] זמן עומד literally, the standing time, duration. As a form of the verb it indicates that the action has commenced already, but is not yet finished. This is always the case with the present tense, which is therefore called by I. E זמן עומד. But the imperfect "was lodging," expressing continuation, repetition or duration is likewise included in this term.

Hebrew. מרצחים *Murderers.* Literally, "they that cause to murder." It is participle Piel, and has a causative meaning, referring to the judges.[43] *

22. *Thy silver.* Metaphor for judges and princes; this verse is, therefore, followed by, "Thy princes are rebellious." *Thy silver is become dross.* The best of the people are like dross. מהול *Mixed.* The ה is one of the radical letters. Hapax legomenon.

23. שלמנים *Rewards.* (Comp. Exod. xxii. 5). They perverted judgment; the judge said, "Give me such and such a sum, and it shall stand thee in good part in thy lawsuit with thy neighbour." *To the orphan*—of whom they are not afraid. *They judge not.* That is, they do not render justice. *The cause of the widow*—which she has to bring forward. *Doth not come unto them:* they do not like to hear her cause, therefore it does not come before them.

24. נאום *The word of.* A noun (comp. Jer. xxiii. 31). To use נָם instead of נאום is a blunder,[44] for א cannot be omitted. *The Lord.* This is added because the judges appear as the lords of the earth. *The Lord of hosts.* He is truly the Lord, and the hosts of the universe are His witnesses. Why the name of God is joined, in the construct state, to צבאות, though being a proper noun, is explained in the Book of Samuel.[45] "The mighty One of Israel," and "The Lord of hosts" compose a parallelism, in

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[43]* Bad judges "cause to murder," by ordering the execution of innocent persons.

[44] This seems to be an attack on those Paytanim who use נם instead of נאם, with omission of א. But in his "Moznaim," a grammatical pamphlet, the author adduces several instances in which א is omitted. (See Moznaim *sub voce* נעל ים).

[45] Read "Book of Exodus." The word "Samuel" seems to be a mistake which has its origin in the abbreviation שמו׳ (= שמות) being wrongly completed as שמואל. Ibn Ezra, on Ex. iii. 14, observes, that the tetragrammaton is a proper noun; but although generally proper nouns in Hebrew cannot be joined to a genitive, there are a few exceptions; and the connexion of the name of God with the genitive of צבאות, is one of them; this exception is justified, because He is not only the Absolute Being, but also the Creator and Ruler of the Universe. The name of God may therefore be considered as identical with the common noun "Ruler," and be followed by a genitive. It is, however, possible that the words מפורש בשמואל are correct, and refer to 2 Sam. vi. 2, to the statement that the holy ark is called by His name, whence I. E. deduces, that the name of God is both a proper noun and a common noun. Comp. Yesod Mora, c. 12.

which Israel on earth beneath corresponds to the "hosts of heaven" above, for the Israelites are likewise called the hosts of God (comp. Exod. xii. 41). הוי = אוי *Woe.*[46] "Woe unto them when I shall do the following thing. *I will ease me of mine adversaries.* "I will find comfort for their having provoked me." An anthropomorphism.

25. ידי *My hand;* that is, "my smiting" (comp. Exod. ix. 3). כבור *As if it were with soap;* בור = בורית 'soap'; or more correctly, *purely* (comp. Ps. xviii. 25). *Thy dross.* This expression reverts to the former metaphor, "thy silver is become dross." בדיליך *Thy tin.* R. Moses Hakkohen remarks, "that the names of the seven kinds of metal are not found in the Bible in the plural"; he forgets בדיליך, which is plural; the singular would be בדילך.[47]

26. *And I will restore thy judges,* etc. When the kingdom of Israel, the ten tribes, with their judges, shall cease here, and the judges of Ahaz shall likewise have gone, Hezekiah will appoint upright judges; and this is in fact recorded of him.[48] *As at first.* "As in the days of David and Solomon." The ב in כבראשנה is not essential.

27. *Zion shall be redeemed,* etc. Zion will, in consequence of her justice, be redeemed out of the hand of Sennacherib. *And her returning people.*[49] The people that will repent. Supply יפדו "will be redeemed."

28. פושעים *Transgressors.* They that rebel against authority.[50] They are worse than חטאים "sinners." *And the destruction of the transgressors shall be* TOGETHER. ALL the fortified towns of Judah shall be captured. *And they that forsake the Lord,* etc. The ordinary repetition of the same idea.

29. אילים *Terebinths.* The singular is אלה; it has a masculine termination in the plural like נָשִׁים of אִשָּׁה "woman," and סאים

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[46] See note 12.

[47] I. E. mentions in his Moznaim, *sub voce* היחידים, two exceptions: בדיליך 'thy tin,' and בכספיהם 'their silver' (Gen. xlii. 25). R. Moses Hakkohen does not say "the seven kinds of metal," but זהב וכסף ונחשת וברזל ובדיל ועפרת "Gold, silver, brass, iron, tin, lead." I. E. makes seven out of these six by applying כסף to "silver" and "mercury" (כסף חי).

[48] This fact is mentioned neither in the book of Kings nor in the Chronicles.

[49] A. V., "And her converts."

[50] Comp. ver. 2.

of מאה "measure" (Gen. xviii. 6); comp. "The gardens," which, in the corresponding phrase, balances "terebinths."[51] יבשו *They shall be ashamed.* Some say that the י is here used instead of ת, the third instead of the second person, and explain many other instances in the same way; but I think that the third person of יכלו "they shall be consumed" of the preceding verse, is continued in יבשו, and in חמדתם "ye have desired," passes over to the second person; there are many instances like it. ותחפרו *And ye shall be confounded.*

30. *For he shall be as an oak tree*, etc. After having said that they shall be ashamed of the oak trees they have coveted and stolen, the prophet compares them to an oak tree whose leaves have withered. נובלת עליה *Whose leaf fadeth.* Literally, "which is withering with regard to its leaves;" comp. ותאבדו דרך, "And you shall perish with regard to the way" (Ps. ii. 12); similarly we say in the Confession, (ודוי) קשינו ערף "We are stiff with regard to our neck."[52] כאלה *As an oak.* This proves that מאילים (ver. 29) is the plural of אלה "oak," especially since this is likewise followed by "and as a garden," etc.[53]

31. החסון. *The strong.* Adjective; the substantive is חוסן "strength." נעורת *Tow.* That which is shaken off (נער "to shake") from the flax. לניצוץ *As a spark* (comp. Ez. i. 7). This verse refers to the idols, which are made strong, that they should not shake, but which those who formed them will burn in time of trouble, because they helped not; but the workmen themselves will likewise be burnt; this is meant by "and they will both burn." (Comp. Exod. iii. 3.) *And none shall quench.* And none shall help.

## CHAPTER II.

This chapter commences a new prophecy, but not without connection with the preceding. Zion will now be saved from

[51] This remark is made because of אילים being likewise the plural of איל 'ram.'

[52] The confession or ודוי is a portion of the divine service for the Day of Atonement (10th of Tishri).

[53] See note 51.

the hands of Sennacherib,[1] and she will besides be highly distinguished in the future. This will take place, as the prophet says, "*In the last of the days.*" That is, in the days of Messiah, which are the last of the days of the world.[2] Those days have not yet come: for since the days of Isaiah there has never been a period free from war. We learn from Josephus, and the literature of the Persians and Medes,[3] that during the whole time of the second temple in Jerusalem war had never ceased. Moreover,[4] the prophet distinctly declares, "Neither shall they learn war any more."

2. *And shall be exalted.* We know that the mount of the temple will not be physically raised: but what the phrase means is, that it will be established in such a way that people will hasten up to it from the four corners of the earth, as if it were higher than all hills. ונהרו *And they will flow.* Root, נהר 'to flow'; comp. נהר "river," which is so called on account of its flowing motion.

4. *And he shall judge.* He, who is the judge, the Messiah, shall judge (comp. Numb. xxvi. 59).[5] לְאִתִּים *Into plowshares.* Comp. אִתּוֹ "his plowshare" (1 Sam. xiii. 20): the Dagesh of the ת compensates for the omitted silent letter י: the same purpose is served by the long vowel Zere under א in the

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[1] This is the subject of the first chapter: the second begins with describing the salvation of Israel, which will be effected in the distant future.

[2] By "The last of the days of the world" Ibn Ezra points to the furthermost period of time, the period of the highest degree of perfection and salvation, which will undergo no fresh change, nor suffer any relapse into former imperfections. Such a period, Ibn Ezra says, has not yet come, because war has not yet ceased.

[3] Another reading for ומדי רומי "and Romans."

[4] The meaning is, "Even if the records here referred to were not trustworthy, and if for a certain period war had really ceased, it has been resumed again; while the period of Messiah requires 'that war should not be learnt *any more*.'"

[5] The passage referred to is אֲשֶׁר יָלְדָה אֹתָהּ, 'whom she bare': no noun precedes the phrase, whose substitute the pronoun "she" should be. In this and similar elliptical cases, Ibn Ezra usually supplies a participle or a verbal noun from the verb; as, for instance, הַיּוֹלֶדֶת 'the mother,' implied in the verb יָלְדָה, or לֵישֵׁב implied in the verb וְיָשְׁבוּ; sometimes he completes the elliptical phrase from the context; comp. ver. 8.

word אֶתוֹ.[6] לְמִזְמֹרוֹת *Pruning-hooks.* Instruments for pruning the vineyards.

5. *O house of Jacob*, etc. With these words the prophet rebukes Israel, as if he said, "Since Zion will now, as you are well aware, be redeemed for her justice, and a time, besides, will come for her great salvation, we all owe obedience to the words of the prophecies, which are true as the light." The prophet includes himself in this rebuke, by using the first person plural, *pro formâ*, as Moses did when he prayed, "forgive our iniquity;" or because he grew up among the people and acquired something of their mode of speaking,[7] as I shall explain (vi. 5).

6. *Thou hast forsaken*, etc. Some refer the second person to God, and say that the prophet confesses here before Him that He has justly forsaken them, for they are full of Eastern customs, etc. R. Moses Hakkohen refers it to Israel, and explains accordingly: "Thou, O Israel, hast forgotten thy people and its religion." מִלְאוּ According to some, "they are enthusiastic;" comp. מִלֵּא "with enthusiasm"[8] (Jer. xii. 6); I think that it means, "they are full," namely, with the wisdom of the children of the East, the Aramæans; comp. "Aram in the east, and the Philistines in the west" (ix. 11); the next is, therefore, "And are soothsayers like the Philistines." בֵּית יַעֲקֹב in this verse must then be vocative, like the first (v. 5).[9] וּבִילְדֵי *And with ideas of.*[10] And with what they bring forth by thought; for the resultant of any two forces is called נוֹלָד 'born, product.'[11] יְשַׁפִּיקוּ *They satisfy*[12] *themselves.* Comp. יִשְׁפֹּק 'it shall suffice' (1 Kings xx. 10), although of a different conjugation; the latter being Kal, the former Hiphil. They are satisfied with secular knowledge, and do not seek for the prophecy, which is the best light.

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[6] Long vowels are either really or virtually followed by one of the silent letters אהוי; namely, Kamez by א or ה, Zere and Hirek by י, Holem and Shurek by ו.

[7] Comp. vi. 5, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips" and I. E. on Is. i. 18.

[8] A. V., "A multitude."

[9] In the Hebrew text this remark is wrongly placed at the end of the next sentence.

[10] A. V., "In the children of."

[11] The two components are the man and his mind; the resultant is the idea.

[12] A. V., "They please."

7. *Full of silver and gold.* Silver is mentioned before gold, because it is in quantity more abundant. קצה *End.* ה is paragogic, like ה in לילה "night;" the accent is therefore on the penultima.[13] In the preceding verse Israel is described as wise, in this as rich and mighty; in the same order Jeremiah enumerates these qualities (Jer. ix. 23).

8. אלילים *Idols.* Root אַל "not"; the idols are called by this name, because there is no reality in them. *They worship the work of his*[14] *hands, that which his*[14] *fingers have made.* They—all the people—worship the work of his—the smith's—hands, that which his—the smith's—fingers have made.[15]

9. וישח *And boweth down.* Niphal of שחח; comp. וימס 'And it was melted' (Jos. vii. 5) Niphal of מסס. Their acts degraded them. ואל תשא להם According to some—the ת being the sign for the second person, and referring to God—"and thou forgive them not." I am, however, of opinion that the passage has the following meaning: "Not one of them dares to lift up his head or soul," because the context requires a phrase similar to "And the man humbles himself"; or that the word ארץ 'the earth' is to be supplied: "And the earth is not able to bear them"[16] (comp. Gen. xiii. 6). The Grammarian,[17] who asserts that אַל is only found with a command, is mistaken; comp. אל-מות, "where there is no death" (Prov. xii. 28).

10. בא Infinitive: 'to enter' (comp. Hab. ii. 3); or imperative: "enter"; the advice which they will give each other. הטמן The same; infinitive or imperative. It is the Niphal of טמן.

11. עיני *The looks of.* עין 'eye,' or 'look,' though generally feminine, is sometimes masculine (as *e.g.* in this verse, since the

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[13] Nouns ending in ה֫ or ה֬ have generally the accent on the last syllable; but there are exceptions to this rule, and one of them is, that if these terminations are paragogic, the last but one has the accent.

[14] A. V., "Their."

[15] Ibn Ezra explains hereby the change of the number in ידיו "*his* hands," and ישתחוו "*they* worship"; the Version evades the difficulty by translating ידיו "*their* hands."

[16] "They are so vile that the earth cannot bear them any longer—that they do not deserve to live any longer upon the surface of the earth."

[17] "The Grammarian" is the title by which Ibn Ezra calls R. Judah Hayug.

masculine form שְׁפַל is joined to עֵינֵי) ; and עֵינֵי 'the looks,' is identical with כל אחד מעיני 'each of the looks'; comp. בנות 'each of the branches' (Gen. xlix. 22).[18] *Haughtiness.* The contrary, lowliness, is meant; comp. "He will enlighten my darkness"[19] (Ps. xviii. 29).

12. וישפל *He shall be brought low.* The ו changes the past into a future ;[20] comp. וטהר "he shall be clean" (Lev. xxii. 7).

13. *The cedars, etc.* All this may be taken either literally, or symbolically for "the young, great, rich, mighty, and the kings." ההרים *The mountains.* I derive הרים from הרה "to conceive," as I shall explain in the Book of Psalms (cxlviii. 9).[21]

15. *The tower.* The tower on the royal palace.[22]

16. *Ships of Tarshish.* If taken figuratively, they signify "the merchants" ; literally, they are ships which belong to Israelites, and are going to Tarshish. שביות *Pictures.* Comp. אבן משכית "A stone with a picture"[23] (Lev. xxvi. 1).

17. *And the loftiness, etc.* This idea is repeated here, because all the objects previously enumerated, excite pride in those that possess them, and cause dejection to those that lose them.

18. יחלוף *He shall abolish.* Comp. בני חלוף "the afflicted" (Prov. xxxi. 5), to whom death is imminent; this root has a similar meaning in חלף "it is over" (Song ii. 11). כליל. This word remains the same in the masculine and feminine, singular and plural ; it means "all" (comp. Exod. xxviii. 31 ; Lev. vi. 16). *He shall abolish.* The third person refers to God.

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[18] The peculiarity of a noun in the plural being joined as nominative to a verb in the singular (as, *e.g.*, in עֵינֵי גבהות אדם שְׁפַל "The lofty looks of man shall be humbled") is explained by giving to the plural the meaning "one of," or "each of."

[19] Haughtiness cannot be brought low ; it must be removed altogether, and can then be replaced by humility. In the same way darkness is not enlightened, but light is substituted for it.

[20] וְיִשְׁפַל could be taken as co-ordinate with נִשְׂא, "that which is high and that which is low;" Ibn Ezra rejects this explanation, and takes וישפל as the past turned into future by the ו conversive.

[21] In his commentary on Ps. cxlviii. 9, Ibn Ezra says that the mountains are pregnant (הרה) with all kinds of metals ; therefore they are called הָרִים.

[22] This remark is made in opposition to the opinion of those who refer "the tower" to the ships. (See Rashi *ad locum.*)

[23] A.V., "Any image of stone."

20. עשו *They made.* The subject is not named; it is the indefinite "one" or "they;"[24] comp. ויאמר ליוסף "and he (= some one) said to Joseph" (Gen. xlviii. 1). עשוהו "one has done it"[25] (Eccles. ii. 12). חפר פרות. I think the singular is חפרפרת, and signifies "a bird that flies out in the night like the bat, and keeps itself hidden during the day"; others say that חפרפרת means "a bird which eats up the fruits during the night"; in this case it consists of two separate words.[26]

21. נקרת *The clefts of.* Literally "a hollowed place of." סעפי. Branchlike pieces projecting from the rocks, where people can hide themselves.[27] לערין *To be mighty.*[28] Root ערץ; comp. עריץ "mighty." According to others, it is a transitive verb, meaning "to terrify;" אל תערץ (Jos. i. 9) has, perhaps, the same meaning, the word לבך "thine heart," being supplied—"do not terrify or discourage thine heart"—and עריץ (xxix. 20), is then a transitive adjective, "terrible," like אימים (Gen. xiv. 5), "the terrifying ones."[29]

22. *Cease ye, etc.* "Since God has issued His decrees against you, as indicated in the words 'Because of the fear of the Lord,' etc. (ver. 10), no man has the power to undo them; cease, therefore, to rely on man, he will not help you, for he is vanity."

## CHAPTER III.

This Chapter is either the explanation of the latter part of Chapter II., beginning "the cedars," "the mountains," etc. (ii. 13, ff.) or the continuation of the subject, commencing "Cease, ye from man," etc. (ii. 22); I adopt this latter view.

1. משען ומשענה. *The stay and the staff.* Poetically said for "every kind of staff."[1] The explanation of the figure follows immediately, "The whole stay of bread and water."

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[24] Comp. Note 5.

[25] A.V., "Hath been already done."

[26] חפר "digging," פרות "fruits."

[27] Comp. סעיף "branch." A.V., "The tops of."

[28] A. V., "To shake terribly."

[29] A.V., "The Emims."

[1] The repetition of a noun with or without the variation of its form is often used for כל, "all"; for instance, איש איש "every man," Lev. xv. 2, חכם מחכם "wise in every respect" (Prov. xxx. 24), שממה ומשמה "all kinds of desolation" (Ez. vi. 14, comp. Job xxx. 3).

2. *The mighty man.* "He who has the strength required for a successful war."[2] *The man of war.* "He who has the experience." *The judge*, who is asked to show the right way according to the law." *The prophet*, who serves the same purpose; and also *the astrologer*,[3] who foretells future events through the science of astrology. *The ancient*, who has profited by the changes and trials of life.

3. חכם חרשים *The cunning artificer.* נבון לחש *The charmer.* Even he that understands to charm the serpents, will be taken away. According to some, "the eloquent orator"; comp. מתלחשים "whispering" (2 Sam. xii. 19).[4]

4. תעלולים *Babes.* The ת is not a radical letter; root עול "to be young." Comp. עולל "child" (Jer. vi. 11). תעלולים is here an adjective, "they that are young,"[5] but in chap. lxvi. 4, it is a noun, "childishness," "delusions."

5. וְנִגַּשׁ *And shall be oppressed.* Niphal; like נִגָּב (iii. 13),

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[2] The words "required for a successful war" have no direct equivalent in the Hebrew text, but are understood. Without this addition the remark of I. E. would have no sense. I. E. evidently endeavours to show how all the categories mentioned in this verse might contribute to save the nation from imminent ruin by a foreign conqueror. The first two are enabled by valour and practice to lead the people against the approaching enemy, the second two to keep them from unjust, the third from unsuccessful undertakings. I. E. adds before "the astrologer" the word "also" (גם), and before "the charmer" (ver. 3) the word "even" (אפילו), to indicate the distinction between them and the others; while the latter promote the welfare of the country in reality, the merits of the former exist only in the imagination of the credulous people.

[3] A.V., "the prudent." Root קכם, "to decide, to give judgment." In his commentary on Deut. (xviii. 10) Ibn Ezra leaves it uncertain whether קוסם has the general meaning "prognosticator," and includes the מעונן מנחיש מכשף as three kinds of קוסם who pretend to derive their knowledge of the future from the clouds, from predictive signs or experiments, or the special meaning, "an astrologer," who foretells the future by stars; קוסם is in the latter case co-ordinate with the other three.

[4] לחש, "to whisper," "to speak;" נבון לחש, 1st. One that understands to whisper, to conjure by whispering charming formulas. 2nd. One that understands to speak; an orator.

[5] The "adjective" (שם התואר) includes those adjectives which in consequence of the qualified noun being omitted, are treated as nouns; *e.g.*, החכם "the wise"=האיש החכם, "The wise man;" תעלולים, "Young"=אנשים תעלולים, "Young men." More correctly this word may be explained as an abstract noun, which is used instead of the concrete; childishness=children.

"he is standing up." According to some, "and shall oppress;" the נ being radical, and נִגַּשׂ piel. ירהבו "They will have power or dominion;"[6] comp. רהב "power" (li. 9).

6. *The house of his father.* His family. לכה *To thee.* It is the same as לך though having an additional ה. שמלה לכה "thy clothing be to thee."[7] "We do not ask thee to give us clothing." *This ruin.* Jerusalem (comp. v. 8.).—This is just the style in which people speak while labouring under strong excitement.[8]

7. יִשָּׂא *He will swear* (comp. לא תשא את שם יי "thou shalt not swear by the name of the Lord," Exod. xx. 7). חובש *Ruler.*[9] It is the same verb as in חובש מכה 'dressing a wound;' comp. עֹצֶר "power" (Judg. xviii. 7). *There is no clothing.* Even for myself.

8. כי לשונם ומעלליהם אל ה' *For their tongue and their doings with regard to the Lord.*[10] למרות *To provoke.* ל has Pathah, because of the omission of ה, the characteristic of the Hiphil; למרות = להמרות; comp. לנחותם = להנחותם "to lead them" (Ex. xiii. 21). *The eyes of His glory.* "Publicly."[11]

9. הכרת. According to some, "the cutting off," derived from כרת "to cut off," but more correctly, "the knowing of"; comp. הכירהו "they knew him" (Gen. xlii. 8); the Dagesh in כ indicates the omission of the radical נ which appears in יִנכר "He is known" (Prov. xxvi. 24).[12] He who is able to judge of the constitution of the whole body from the face will find in it the declaration and confession of the truth; no further evidence is

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[6] A.V., "Shall behave himself proudly."

[7] A.V., "Thou hast clothing."

[8] This remark seems to refer to "this ruin," which Jerusalem in her despair exclaims, while pointing to herself.

[9] A.V., "Healer." According to I. E., עצר=חבש, 1st, "to keep" or "press together;" 2nd, "to rule." See note 20, c. i., and I. E. on Job xxxiv. 17.

[10] A.V., "Are against the Lord."

[11] "The eyes of His glory" are, according to Ibn Ezra, the eyes of all nature, which witness the actions done publicly.

[12] The first explanation is probably rejected, because הכרת would then be status constructus with the definite article; and this is very exceptional.

wanted.[13] *And they tell their sin like Sodom.* They do not even conceal their sins; for he who does conceal them feels at least ashamed of what he has done.

10. אמרו According to some, "Praise ye" (comp. Deut. xxvi. 17); I prefer "Say ye," from אמר "to say"—in the heart or with the mouth.[14] *Shall they eat.* They, that is, all the righteous (for these words have to be supplied);[15] as if to say, Do not think that only one righteous man shall enjoy the fruit of his actions. This verse is closely connected with the preceding.[16]

11. רע. *Bad.* According to some it is in apposition to אוי "woe." "Woe, evil," etc. I take it rather as an attribute to רשע "woe to the hardened sinner."

12. נגשיו מעולל *Every one of his rulers is playful.*[17] The מ in מעולל is not essential; מעולל is an adjective, and not a participle.[18] מאשריך = מישריך *They that lead thee.* א in מאשריך is instead of י, for the letters א ה ו י interchange; comp. i. 17.—"They that ought to guide you mislead you." בלעו *They have destroyed.* (Literally, "they have swallowed up.") They have destroyed the way to such an extent that it is no more to be recognised.

13. *The Lord standeth up.* Therefore the Lord standeth up.[19]

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[13] Their evil designs are clearly written in their face, and easily to be discovered by those who are versed in reading countenances.

[14] "In the heart or with the mouth"—that is, "to think" or "to declare"—is added because the context—here as well as Deut. xxvi. 17—requires rather the verb "to think," "to be convinced," than "to speak." In his commentary on Deut. xxvii. 11, I. E. confesses to have obtained this explanation from R. Jehudah Hallevi.

[15] The ellipsis is assumed by I. E. to explain the discord between the singular צדיק and the plural יאכלו.

[16] The preceding verse concludes with exclaiming: "Woe unto them," etc. In this verse it is shown that they might as well have enjoyed the divine blessings, for "the righteous enjoy," etc.

[17] A.V., "Children are their oppressors." Compare ii. 11.

[18] מְעוֹלֵל is the regular form of the participle Polel of עלל, "to do," "to mock;" according to I. E. it is an adjective, and has the same meaning as עוֹלֵל "young," "playful."

[19] This remark of I. E. is to show that the prediction contained in this verse is the consequence of the preceding, and that the conjunction על כן "therefore" is to be supplied.

לריב *To plead.* It is not the noun, ריב "the strife," with the preposition ל, but infinitive Hiphil; the same is to be said concerning לדין *To judge.*—This verse refers to the punishments to be decreed by Him. עמים *People.* A great many; comp Deut. xxxii. 19.

14. *Ye have eaten up,* etc. How can you be the judges of my people, when you yourselves, etc. בערתם You *have eaten up.* Comp. Exod. xxii. 4. *The vineyard.* That is, Israel.

15. מלכם *What mean you?* Dagesh in ל compensates for the omitted ה. מלכם = מה לכם is compounded, of two words, like מזה (= מה זה) "What is that" (Exod. iv. 3). *Ye grind.* Metaphorically said, for "you put to shame and contempt."

16. ומשקרות *And wantonly looking about.* In Rabbinical literature a woman of this class is called סקרנית (Bereshith Rabba, c. 19). וטפוף According to some, "Speaking;" comp. והטף "And prophesy" (Ez. xxi. 2); but the grammatical principles of the Hebrew language will not admit of this explanation; according to others, "Mincing"—comp. אטיף, the Chaldæan translation of הציף "He made overflow" (Deut. xi. 8)—'moving slowly, like one that swims upon the surface of the water.' Others, again, derive it from טף "Little ones" (Est. iii. 16), and I incline to this opinion; "walking slowly like a child."[20] תעכסנה *They put spurs.* They wear spurs on their feet, like riding-men; according to some, "they make a tinkling with their spurs."

17. ושפח *And he will smite with a scab.* It has the same root as מספחת "scab" (Lev. xiii. 6), although written with שׂ; comp. בשׂורי = בסורי "when I turn away" (Hos. ix. 12). פתהן Some supply א, so that פתהן = פאתהן "the locks of their head;" but I compare it rather with הפותות "the hinges" (1 Kings vii. 50), that is, the back of the doors, and find in this verse the description of the plagues of the whole body, from the head to the foot.

18. עכסים Ornaments for the foot. שביסים Hapax legomenon; according to some, an ornament for the legs. שהרנים

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[20] The first explanation makes טפוף related to נטף, "to drop;" Hiphil: "to speak," "to prophesy." The second derives it from טוף = צוף, "to swim," "to go slowly;" the third takes it as a denominative from טף, "child": "to walk like a child."

A moonlike ornament of the girdle, derived from the Chaldæan כהרא "moon;" סהר (Song vii. 2) is generally explained in the same way.

19. נטיפות Hap. leg. According to some, an ornament for the hair. שרות An ornament for the ears; according to others, "bracelets:" comp. שרין the Chaldean translation of אצעדה "bracelets" (Num. xxxi. 50). רעלות Hap. leg. An ornament for the cheeks.

20. פארים comp. תפארת "ornament;" for the hands. צערות An ornament for the arms; comp. אצעדה "bracelet" (which Saul wore on his arm, 2 Sam. i. 10). א of אצעדה is pleonastic, as the א in אזרוע (Jer. xxxii. 21). קשרים A well-known ornament for the neck. בתי הנפש An ornament for the breast; the breast is called נפש "soul," because it is the seat of the soul, it contains the heart. להשים *Amulets.* Inscriptions on gold and silver, for a charm.

21. טבעות *Rings*, for the fingers. נזמי האף *Nose jewels;* I have already described them (Gen. xxiv. 22).

22. מחלצות *Changeable suits of garments*, worn over the dress; comp. חלצתו "his armour" (2 Sam. ii. 21), which is worn over the garments.[20] מעטפות *Mantles.* A dress wherein the woman wraps herself. According to some, מחלצות "shifts;" מעטפות "trowsers." מטפחות *Vails* (comp. Ruth iii. 15). הריטים According to some, "a dress in the form of a Taleth"[21] (this word has a similar meaning in Arabic[22], or "figures" (comp. viii. 1), as I shall explain further on (ibid.).

22. גליונים *Cloth* (cp. viii. 1). סדינים *Fine linen* (cp. Pr. xxxi. 24). צניפות An ornament for the head; רדידים. In Arabic,[23] this word signifies a dress in form of a taleth.

[20] The Hebrew text has אלה בגדים, which is evidently a mistake, and is to be altered to על הבגדים.

[21] The scarf still worn by the Jews in prayer.

[22] حريطة "bag." But "bag" and "Taleth" not being very similar, the words קרוב מל' ישמעאל, "similar to the Arabic," contain perhaps a second explanation, so that three various different of the word הריטים are given, namely, "Taleth," "bag," "figures." Before קרוב the word או, "or," must then be added, which would better agree with the next או than the preceding יש אומרים, "According to some." From the remark of I. E. in his commentary on Exodus (xxxii. 4), it appears that the second explanation is his own.

[23] رداء "Mantle."

All these things here enumerated are, in general, articles of clothing, and vary with the fashion of the country.

24. בושם *Sweet smell.* It keeps the body fresh and healthy. מק *Rottenness* is nearly the opposite of the preceding. Root מקק, "to rot;" verb, ע״ע; comp. תמקנה "They shall consume away" (Zac. xiv. 2). נקפה A noun; ג is radical; we may fairly compare with it ונקף "And he shall cut down" (x. 34); its meanis "a kind of cutting." מעשה מקשה *Well set hair;* comp. ולא עשה שפמו "Nor trimmed his beard" (1 Sam. xix. 25). פתיגיל A fine embroidered garment, which is worn over all the dresses. כי תחת יופי According to Saadiah: "for the contrary (תחת) is more fit for them;" others take כי = כויה "burning" (Exod. xxi. 24); comp. ברי = ברויה (root רוה) "with plenty" (Job. xxxvii. 11); but this is contrary to the rules of the grammar, since ו in כויה is radical. I think the passage must be taken in this sense: "For instead of beauty, the above-mentioned consumption, destruction and baldness shall come."[24]

25. The women shall become widows in consequence of the death of their husbands in war. וגבורתך *And the men of thy strength.* Supply מתי "the men of;" comp. והנבואה עודד הנביא "And the prophecy, the prophecy of the prophet Oded" (2 Chr. xv. 8).

26. ואנו *And they shall lament;* comp. באני "In my sorrow" (Deuter. xxvi. 14); root און "to lament," it is a weak verb (ע״ו); the accent is on the ultima, as in וסרו "And shall depart" (Exod. viii. 1).[25] פתחיה *Her gates.* Those of Zion, which is mentioned at the beginning of the chapter.[26] ונקתה *And she shall be desolate.* Comp. נקיון שנים "cleanness of teeth" (Am. iv. 6). *She will sit.* The pronoun refers to Zion.

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[24] Ibn Ezra rejects the identity of כי and כויה, רי and רויה; he takes the ב in ברי as radical, and explains ברי pure; root ברר. כי תחת יופי is translated by Saadiah: إن التبديل أحمل لهم

[25] The laws of Hebrew accentuation demand that the bi-syllabic forms of verbs עֵ״ע and ע״ע should have the accent on the first syllable; אָנוּ is therefore an exception to the rule.

[26] Jerusalem is mentioned in the first verse of this chapter, Zion and Jerusalem are, however, the same, as a figure representing the Hebrew nation.

## CHAPTER IV.

1. *Seven.* That is, "many;" seven is used in this sense because it is the number of the days of the week.[1] All this (that is mentioned in this verse) will happen in consequence of the death of the male persons in battle.

2. *The branch of the Lord.* Some refer this to Hezekiah; I think that it signifies the righteous portions of the inhabitants of Jerusalem that will be saved. צבי *Beauty* (comp. Ez. xx. 6); according to some, "desire;" comp. the Chaldæan יצבא "he desires" (Dan. iv. 14). R. Moses Hakkohen takes it literally:[2] "God will send his blessing upon the plants and fruits."

3. *That is written,* etc. I shall explain this in the minor prophets (Mal. iii. 16).[3]

4. אם *For* or *when.*—The remainder will be called holy, when the Lord will have washed away all these from Zion. ידיח *Shall have purged;* comp. ידיחו "they shall wash" (Ez. l. 38). בער *Removing;*[4] comp. ובערת "And thou shalt put away" (Deut. xxi. 21).

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## CHAPTER V.

1. נא *Now.* נא is always identical in meaning with עתה "now."[1] לידידי *Concerning*[2] *my well-beloved;* comp. אמרי לי "Say

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[1] Because the days are only counted to seven, this number is the highest of a series of numbers, and it has often been used to express the idea of a great quantity.

[2] According to R. Moses Hakkohen, "the branch of the Lord" = "the branch, which grows by the will of the Lord."

[3] The words referred to are כתוב בישמים מכתב לא ימחק, "What is written by God is a writing which can never be erased." It is a figurative expression for: it is quite sure, it is immutable.

[4] A.V., "Burning."

[1] The identity of נא and עתה is often mentioned by our author, as if he thereby wished emphatically to exclude the meaning of "I pray thee"; compare Talmud Babli, Berachoth, p. 9, אין נא אלא ל' בקשה, "the word נא means always 'I pray thee,'" and Rashi on Gen. xix. 18.

[2] A.V., "To."

of me" (Gen. xx. 13). לכרמו Touching his vineyard. ידידי *My well-beloved.* Root tri-literal (ידד). דודי *My beloved.* Root bi-literal (דוד).[3] בקרן בן שמן *In Keren Ben Shamen.* A beautiful spot among the vineyards of Jerusalem. According to some, בקרן "On a hill." בן שמן "Fruitful;" comp. שָׁמֵן "fat" (xxx. 23), לשד הַשָּׁמֵן "fat oil" (Num. xi. 8);[4] and this explanation is not incorrect.

2. ויעזקהו According to some: "he sealed it;" comp. the Chaldæan עזקתא "Ring" (iii. 21) for the Hebrew טבעת;[5] but this gives no sense; I think that this word is hapax legomenon. In Arabic there is, however, a word of the same root, meaning "fence" or "hedge" ("to fence"). ויסקלהו, Piel; "he removed the stones thereof;" the Kal, (סקל) has the meaning, "to heap up stones;" comp. ושרשך "And he shall root thee out" (Ps. lii. 7).[6] ויטעהו מטע שרק = ויטעהו שרק "And he planted it, the planting of a choicest vine."[7] The verbal substantive is implied in every form of the verb, whether past or future. *Tower.* A place for the watchman to dwell in. *And also made a wine-press therein.* To press the vine within the vineyard.[8] באושים *Thorns*;[9] comp. באשה "thorn" (xxxi. 40). [The application of the parable is as follows:] *And he fenced it.* Palestine was filled with good houses and protected by strong walls. *And he removed the stones thereof.* God expelled the Canaanites. *And*

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[3] I. E. calls the verb ע"ו "biliteral," since the ו is never sounded. Compare Moznaim, *sub voce* השניים, and Zahoth, on the biliteral verbs.

[4] According to this opinion שָׁמֵן here and in Num. xi. 8 has the same meaning as שָׁמֵן xxx. 23, "fat," although having the accent on the first syllable, and in the second Segol instead of Zere. I. E. in the Commentary on Num. (xi. 8) rejects this explanation.

[5] עזק would thus be a denominative of עזקא "ring:" "to seal with the ring."

[6] וְשֹׁרַשְׁךָ is derived from שֹׁרֶשׁ "root"; the Hiphil of the same verb signifies "to take root." Similarly דֶּשֶׁן "ashes," Piël: "to take away the ashes."

[7] That is, "he planted it as carefully as the choicest vine is planted." This kind of ellipsis is very often assumed by I. E., and a great many phrases are explained by it. A.V., "And planted it with the choicest vine."

[8] The wine-press in the vineyard does not contribute to the production of good grapes; but it shows how firmly the owner hoped for good grapes, and how strong his desire was to prevent any loss of the flavour of the fruit by the transport.

[9] A.V., "Wild grapes."

*built a tower.* The temple on Mount Moriah was built. *And also made a wine-press.* The altar of burnt-offering was erected. *And he looked that it should bring forth grapes,* that is "righteous men."

3. *And men of Judah.* And every man of Judah round about Jerusalem.[10]

4. *What could have been done,* etc. What good thing is left to be done for the vineyard that I have not yet done? מדוע *Wherefore.* A compound of two words,[11] like מזה (= מה זה) "What is this" (Exod. iv. 2). מלכם (= מה לכם) "What is it unto you" (Is. iii. 15).

5. משוכתו *The hedge thereof.* Comp. שכים "thorns" (Num. xxxiii. 55). לבער *For pasture.* Comp. ובער "And he feedeth" (Exod. xxii. 4). *Break down the fence thereof.* By this the prophet indicates that the walls of the towns shall be destroyed.

6. בתה *Waste.* Comp. בתות "The desolate places" (vii. 19). יזמר *It shall be pruned.* זמורה "branch" is of the same root; זמר means "to dress the vineyard by cutting off the branches." יעדר *It shall be digged.* עדר "to dig," "to prepare the vineyard by digging" (comp. vii. 25). שמיר ושית "Two kinds of thorns." The application of this figure is "The wicked will increase." *The clouds.* The prophets are hereby meant; comp. "Her prophets also find no vision from the Lord" (Lam. ii. 9).[12]

7. The prophet now explains who is meant by "the vineyard." משפח *Disease.*[13] Comp. מספחת "scab" (Lev. xiii. 6).

8. הוי *Oh.* The sign for the vocative; or (= אוי) "woe." *That join house to house,* etc. That move the boundaries of the houses and fields according to their own interest. אין = אפס "Not." *Till there be no place.* Till they have taken away every

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[10] And ye men of Judah=And ye other men of Judah. The inhabitants of Jerusalem were also men of Judah.

[11] מדוע = מה דוּעַ : What is known. Compare מה ראית "What sawest thou" (Gen. xx. 10). There are also many instances of the use of the phrase מה ראית in the meaning "Why" in Rabbinical Literature.

[12] Compare "Let my doctrine drop like rain, let my word distil as the dew," etc. (Deut. xxxii. 2).

[13] A.V., "Oppression." About the interchange between ש and ס, see I. E. on iii. 17.

place. הושבתם *That you may be placed.* Hophal of a verb פ"י;[14] comp. והורד [15] "and it was taken down" (Num. x. 17).

9. באזני יי = באזניַ באזניַ יי "To mine ears, the ears of the Lord," has come the report of the injustice which you have committed; comp. נביאכם יי "Your prophet, the prophet of the Lord" (Num. xii. 6); or, referring באזני to the prophet, supply אמר "said," or קול "came the voice of."[16]

10. *Ten.* A round number, meaning "many." צמדי כרם *Pairs of vineyards.*[17] They have removed the boundaries, and many vineyards were thus coupled together (נצמדים), combined into one. בת *Bath.* A measure. חמר *Homer;* the same as "ten pairs of vineyards."[18] Bath and Epha are likewise equal.

11. משכימי *That rise up early.* Status constructus, although followed by the preposition ב; comp. השבנים באהלים "that dwell in tents" (Judg. viii. 11); the same is the case with the following מאחרי בנשף, "that continue until night." נשף The beginning of the night (comp. Prov. vii. 9, Job iii. 9); sometimes נשף is the time before daybreak, the dawning.[19] ידליקם Causative. "He will cause them to pursue;" comp. דלקת "Thou hast pursued"

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[14] ישב, "To sit." [15] Hophal of ירד "to go down."

[16] The question is, to whom does the personal pronoun in באזני refer, to the Lord or to the prophet? In either case we have here an ellipsis; in the first case we have to supply besides the verb "hath come" a noun in stat. constr., which governs the genitive "of the Lord of hosts"; in the second we must add, "said," or "came the voice of." The אני of the Hebrew text in this remark, as well as in that on xxii. 14, is a mutilation of אָזְנֵי "the ears of"; the comparison with the instance quoted, and I. E. on Num. xii. 6, leaves no doubt about it.

[17] A. V., "Acres."

[18] "Homer," though signifying a certain measure, is in this place like "ten pairs," etc., not to be taken strictly, but in the meaning of "a great quantity." The Hebrew text has the words וההומר הוא עשרת כורים "the Homer has ten Kur." This statement is contradicted by Ez. xlv. 14, where Homer and Kur are declared to be equal. The concluding words "Bath and Epha are equal," show that the purpose of I. E.'s remarks is to explain the parallelism of this verse: ten pairs of vineyards—Homer, Bath—Epha. We read, therefore, צמדי כרם instead of כורים.

[19] נֶשֶׁף signifies the transition from day to night, and from night to day; as a rule it is used for the twilight of the evening, but sometimes for "dawn."

(Gen. xxxi. 36); others compare it with דאדלק, the Chaldæan translation of המבעיר, "he that kindled" (Exod. xxii. 5).[20]

12. כנור *Harp.* A well-known musical instrument.[21] נבל A musical instrument with ten holes.[22] חליל *Pipe.* Likewise a hollow instrument; חליל is of the same root as חלול, "hollow." *And they regard not the work of the Lord.* Many explain, "They regard," etc., because he who is given to drunkenness does not regard the ways of the Lord; comp. "Whosoever is deceived thereby is not wise" (Prov. xx. 1); but my opinion is, that by "the work of the Lord" those punishments are to be understood which the Lord was bringing over Israel, when the ten tribes went into exile.

13. ועם כבודו = וכבודו "And the people of his glory," according to the rule of ellipsis; in the same way צחה צמא = מתי צחה צמא "Men dried up with thirst."[23] צחה is nearly the same as צמא "thirsty;" comp. בצחצחות "in drought" (lviii. 11); צח (xviii. 4), "the pure and dry air."[24]

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[20] In the first explanation I. E. omits to show what has to be supplied as the second object; very probably it is "wine" or "strong drink." According to the second explanation יין ידליקם is to be translated "till wine inflame them."

[21] This remark is quite superfluous, but very probably the comments on נבל and חליל elicited also—for the sake of completeness—a word for כנור.

[22] נבל is, according to this explanation, the same as נבל עשור (Ps. xxxiii. 2), which is generally believed to be a musical instrument of ten strings. The explanation given here by I. E. is quoted by him in the commentary on Ps. xxxiii. 2, as the opinion of R. Moses Hakkohen with regard to נבל עשור, while he himself is of the opinion that these two words signify two different musical instruments.

[23] It is not clear why Ibn Ezra assumes the ellipsis of מתי, צחה being an adjective agreeing with המון; even if it were a noun, "thirst," and an ellipsis is to be assumed, that of המון is the one which recommends itself most as being more in accordance with the instances of ellipsis usually quoted by Ibn Ezra (see note 16); perhaps he read מֵתֵי רעב "dying of hunger," instead of מְתֵי רעב "men of hunger" (that is, "hungry men"), and constructed accordingly the following phrase מֵתֵי צחה צמא "dying of thirst."

[24] The words of the Hebrew text, וגזרתו האור הזך והצח, are corrupt. וגזרתו demands a biblical quotation containing some word of the root צח, and this is not given. Very probably the original had וגזרתו כחם צח עלי אור האויר הזך והצח. The translation of the passage is based on this emendation.

14. נפשה *Her breath.*[25] נפש is the breath that comes out of the mouth; comp. נפשו "his breath" (Job xli. 21). ופערה *And opened;* comp. פערו "they opened" (Job xxix. 23). לבלי חק *Unusually.*[26] ועלז בה "And all that rejoice in it," or, "and rejoicing will be—to others—at his fall." According to R. Jonah, the phrase ועלז בה "And rejoicing," or "laughing will be in it," describes that kind of laughter which may sometimes be noticed in people at the moment of death.

15. *And the mean man*, etc. And all men of the nations which surround Judah will be humbled.

16. *But the Lord of hosts*, etc. Then the excellence of the Lord will be known by the judgment (משפט) which He will have executed on Israel, and His holiness will be revealed by the kindness (צדקה) shown to them.

17. *Then shall the lambs feed*, etc. Judah will then be desolate, and lambs will feed therein, as if they were driven to be there. כדברם *As if they were driven.*[27] Comp. the Chaldee דבר "to lead," "to drive;" and דברת "floats" (1 Kings v. 25). מחים *Strong lambs,*[28] that have marrow (מוח) in their bones; comp. ממוחים "things full of marrow" (xxv. 6). וחרבות *And the waste places of;* comp. הרבן "destruction." It is the construct state; supply הארץ "the land;" comp. ושכורת "And drunken of SORROW" (li. 21). משא ח׳ ל = חמר לחם "An ass's LOAD of bread" (1 Sam. xvi. 20). גרים *Strangers*, that will then dwell there. מחים (Adjective,[28*] "strong lambs") is the objective case; גרים "strangers," the subject.[29]

18. מושכי העון "That fasten iniquity." וכעבות העגלה חטאה supply הם משכים "And draw sin as if it were with a cart rope." חטאה is here a noun; it is the same as חטאת "sin" (comp. Exod. xxxiv. 7); it can also be an adjective, signifying "a woman that committeth many sins."

19. ימהר Either transitive, "let him bring hastily;" comp. מהרו (Esth. v. 5), "fetch hastily;" or intransitive, "let him

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[25] A. V., "Herself."

[26] חק "statute," "rule."

[27] A. V., "After their manner."

[28] A. V., "The fat ones."

[28*] Comp. c. iii. note 5.

[29] The translation of the passage according to this explanation would be, "And in the waste places of the land will strangers eat the fat lambs." This is against the accents which join מחים rather with חרבות than with יאכלו.

make speed;" and only יחישה transitive, "let him accelerate." As to two verbs in the future following each other without conjunction, comp. אל תרבו תדברו "Talk no more" (1 Sam. ii. 3).— "Let these prophecies be fulfilled, that we may see whether they are true."

20. *Woe unto them that call*, etc. They wish that these evils shall come, they are therefore like those that have no reason.

21. *Woe unto them that are wise*, etc. They do not know how to discern between good and evil, yet think themselves wise.

22. *Woe unto them that are mighty to drink wine*, etc. They lose their reason through drunkenness. לנסוך = למסוך "To pour out,"[30] though these words have different roots, נסך and מסך. Comp. מסכה "she poured" (Prov. ix. 2).

23. *Which justify the wicked*, etc. Wine deprives them of understanding, so does a bribe. עקב *For*, the reward that comes generally at the end;[31] comp. עקבו "Its rear" (Jos. viii. 13). וצדקת צדיקים יסירו ממנו *And the righteousness of each of the righteous they take away from him*; comp. בנות צעדה (Gen. xlix. 20).[32]

24. קש *Stubble.* Objective case. לשון אש *The flame of fire.*[33] Subject. חשש *Chaff*; comp. xxxiii. 11. בלהבה = להבה "through the flame;" comp. בשש = ששת "in six" (Exod. xx. 11); בבית = בית "in the house" (2 Kings xviii. 15); for ירפה, the predicate to חשש, is an intransitive verb.[34] *Their root shall be as rottenness.* Their root will rot, and they will not be able to stand. כאבק *As the dust of.*[35] It is the construct state; supply הארץ "the earth," or a similar word. *Their root. Their blossom.* The parents and their children.

25. *Therefore.* For having forsaken His law. *And the hills did tremble*, in consequence of the heavy blow. כסוחה *Cast away*;[36] the כ is radical; comp. כסוחה "thrown down"[37] (Ps. lxxx. 17). These two words are various forms of the same root.[38]

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[30] A. V., "To mingle."

[31] Comp. I. E. on Deut. vii. 12 and viii. 20.

[32] Comp. ii. 11.

[33] A. V., "The fire."

[34] The passage is therefore to be translated "And chaff is consumed by the flame."

[35] A. V., "As dust." In our text כָּאָבָק is the absolute state. Ibn Ezra seems to have read כַּאֲבַק.

[36] A. V., "Torn."

[37] A. V., "Cut down."

[38] כַּסּוּחָה is an adjective, כְּסוּחָה is participle passive Kal.

26. *And He will lift up*, etc. It will be as if He lifted up a banner to all nations to come and to fight against Israel; the same is meant by "And will hiss," etc. בזמן קל = קל "Swiftly;" or it is an adjective, attribute to the subject contained in the verb יבא "he, a swift one, will come," and this latter explanation is the right one.

27. ינום *He will slumber*; נום signifies a sleep of a less profound kind than ישן. He will not slumber, much less will he sleep. נתק *It is broken.* Niphal.

28. כצר *Like flint*; comp. צורים "flint"[39] (Jos. v. 3); the form of the noun varies.[40] וגלגליו "The wheels of his chariots;" they[41] are known. כמוץ סופה = כסופה. "As the chaff of the storm."[42] They will come as quickly as the chaff driven by the storm.

29. וינהום *And he shall roar.* Irregular form; because regularly the guttural letter widens the vowel, and causes the form of the future to be like יִפְעַל,[43] the second radical of the verb פעל being a guttural; in the conjugation tables, however, no notice is taken of this property, else we should not have in the paradigm the standard form of the future יִפְעוֹל. ויפליט *And he lets escape.*[44] He lets escape the prey, as I think, in order to see whether there is any one to deliver it.

30. עליו *Against him:* against Israel. *Like the roaring of the sea*, etc.; *behold darkness.* For the light shall then be withheld from the earth. Comp. "darkness of water"[45] (Ps. xviii. 12). *And*

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[39] A. V., "Sharp."

[40] From the same root two nouns can be constructed of different forms, but having the same meaning, like צר and צור "flint"; there is, according to I. E., no standard for the inflexion of the noun as there is for the verb: all verbs are conjugated after פעל.

[41] It is not clear whether the wheels or the chariots are to be understood; in the first case this remark is quite superfluous; in the second it is perhaps to explain the omission of "of his chariots" as easily supplied by the reader.

[42] A. V., "Like a whirlwind."

[43] Instead of יִפְעוֹל. See Zahoth, on the Kal.

[44] A. V., "And shall carry it away safe."

[45] When great storms stir up the sea, clouds usually cover the sky and conceal the heavenly luminaries. The figure of the roaring of the sea is therefore followed by that of darkness.

*if he look unto the land*, etc. For they[46] will be on the land, not on the sea. *And behold darkness.* Darkness is here a figure for the distress of the heart. ונבט According to some it is Niphal, "And it is looked;" but I think it is Piel, "And he looks," and its subject is "Israel," the same to whom reference is made in the word עליו, as I have already stated. צר ואור According to some, "Sun and moon;" according to others, "Moon and sun," because the moon is small (צר) if compared with the sun; R. Adonim thinks that ה is omitted, צהר=צר "light"; for the letters א ה ו sometimes are present in a word when they are superfluous, and at others omitted where they properly form part of the root; but he is mistaken, because ה does not belong to the vowel letters, and cannot be dropped except at the end of a word, where it replaces א. I take צר literally; it has here the same meaning as in Ps. cxix. 143, namely, "distress," or—being an adjective—"distressed." Palestine will be darkened by distress as well as by the sun, which will cast a gloom over her at the time of her destruction; for a mist will rise and hide the sun. בעריפיה *In her destructions.*[47] Comp. יערף (Hos. x. 2) "He will destroy;" similar to it is וערפתו "And break its neck" (Exod. xiii. 13).

## CHAPTER VI.

1. *In the year that King Uzziah died.* Our sages said that "died" is here used for "became a leper;"[1] for when Uzziah entered the temple to offer the incense,[2] the earthquake[3] took

[46] They, the hostile armies, whose attack is compared to the roaring of the sea, will be on the land—that is to say, will reach the inhabitants of the land, the Israelites—and cause them harm and distress; they will not be like the roaring of the sea, for that does not hurt the people on land.

[47] A. V., "In the heavens thereof."

[1] Comp. Rashi, *ad locum*, and Talmud Babli Nedarim, 64: "There are four persons who, though living, may be counted as dead: the poor, the blind, the leper, the childless."

[2] On that occasion, Uzziah was struck with leprosy (2 Kgs. xv. 5, and 2 Chr. xxvi. 20, 21).

[3] At which, as some believe, Isaiah hinted by the words, "And the posts of the door moved." See Rashi on ver. 4. The earthquake, which took place during the reign of King Uzziah, is mentioned Amos i. 1, and Zac. xiv. 5. Compare also Seder Olam, "Amos prophesied before, Isaiah during the earthquake."

place. This may be true; but מות can also be taken literally; in that case the death of Uzziah must be placed in the same year in which Isaiah became prophet; no objection can be raised from "In the days[4] of Uzziah" (i. 1), since even months might have passed between Isaiah's initiation as prophet and the death of Uzziah. This chapter contains the first prophecy of Isaiah. *High and lifted up.* Attributes to "throne" (כסא), not, as many thought, to "the Lord." The "throne"[5] is above the "Hajoth"[6] as I shall explain on Ezekiel.[7] *And his train.* The train of the throne; kings usually have their thrones covered with drapery.

2. *Seraphim.* The prophet calls them "Seraphim"—*i.e.*, "burning ones"—because they seared his mouth. *Stood by Him.*[8] Comp. 1 Kings xxii. 19. Anthropomorphism drawn from the custom of great kings. What the wings mean I shall explain on the visions of Ezekiel.[7] *He covered his face.* Comp. "And Moses hid his face" (Exod. iii. 6). *He covered his feet,* out of reverence. *He did fly,* to carry the message of the Lord.

3. *And one cried unto another.* The number of the seraphim is not mentioned; some believe they were two, but I am of

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[4] "In the days" (i. 1) appears to mean "in the midst of the reign of," since ימים sometimes signifies "years." Ibn Ezra anticipates this objection and refutes it by referring to the literal meaning of ימים "days," which may of course be applied to a part of a year. Thus the words "in the days of Uzziah" admit the supposition, that Isaiah commenced his prophetical career in the last year of the reign of Uzziah.

[5] "The throne" כסא הכבוד is, according to I. E., the sphere or force (גלגל) that encompasses and moves all the remaining spheres. The whole Universe is divided into three parts; *a.* עולם העליון "the highest world," described as spiritual, indivisible, and unchangeable; *b.* עולם התיכון "the middle world," or היכל "the divine temple," described as being of a mixed nature, containing bodiless forms, and also bodies, but of a pure and unchangeable substance; *c.* עולם השפלות "the lowest world," the earth and the fulness thereof, consisting of bodies of all description. The forms and bodies of the middle world are contained in ten spheres: sun, moon, and five planets in seven spheres, the large body of stars in the eighth, the Zodiac in the ninth, the tenth is "the throne."—The angels inhabit the middle world. See I. E. on Ps. viii. 4, and on Dan. x. 21.

[6] חיות lit. "living beings," signify a certain class of angels, frequently mentioned by Ezekiel (i. 5, 13, etc.).

[7] The commentary of Ibn Ezra on Ezekiel, promised by him repeatedly, is not known.

[8] A. V., "Above it stood."

opinion that there were many. *Holy, holy, holy.* Repeated thrice, to express the continuity of the declaration. Comp. Jer. vii. 4, xxii. 29. *Holy.* An adjective. Holiness is an essential attribute of the Lord; it is therefore the same in every place. God showed Isaiah this vision, that he might purify himself from the uncleanness of the lips; for the Lord is holy, and so also should be His servants and messengers. *Hosts.* Angels that are above. *The whole earth,* etc. Although He is holy above, still His glory filleth the earth below. He who explains מלא כל הארץ "that which filleth the whole earth," that is, "its inhabitants," and compares it with וּמְלֹאָהּ "and the fulness thereof" (Ps. xxiv.), is mistaken.[9] Comp. וימלא כבוד ה׳ את כל הארץ "And the whole earth will be full of the glory of the Lord." (Num. xiv. 21).

4. *And the posts of the threshold moved.* It was as if the threshold would move away from its place. אמות *Posts.* About the meaning of the word there is no question; in this sense, it is, according to some,[10] hapax legomenon. מקול = מקול הקורא ההמון הקורא "At the voice of the multitude that cried." The verse begins with the past וינועו, and continues with the future ימלא, because the Hebrew language has no special form for the imperfect tense; past and future are therefore used for it promiscuously.[11]

5. נדמיתי *I am undone.* I am cut off from the company of the holy ones; comp. ודמיתי "And I will destroy" (Hos. iv. 5). Some compare it with דְּמִי "Be silent" (Ps. lxii. 6). This view also may be correct. *A man of unclean lips.* The prophet was a man of unclean lips, I think, because he grew up with the Israelities, that were unclean in deeds and words, and he learnt their way of speaking; comp. "And he warned me not to go the way of this people" (viii. 11); therefore he says, "And in the

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[9] Ibn Ezra does not show why this explanation is wrong; nor does he give any opinion of his own as to what form מְלֹא is; the quotation, Num. xiv. 21, only shows that a phrase like "the glory of the Lord filleth the whole earth," is correct; but he fails to prove the identity of this quotation with מלא כל הארץ כבודו. In his commentary on Num. xxii. 18, however, he explains בֵּיתוֹ מְלֹא כסף = מְלֹא ביתו כסף and quotes מלא כל הארץ as a parallel.

[10] I. E. probably derives אמות in this verse from אַמָּה "cubit," "arm," comparing the two doorposts with two arms.

[11] Comp. I. E. on i. 21 and Chap. i., Note 43.

midst of a people of unclean lips I am dwelling." *For mine eyes have seen the king*, who is holy, and whom I was afraid to anctify because of the uncleanness of my lips. Although he says, "Mine eyes have seen," etc., it is but in a prophetical vision that he saw Him.

וַיָּעָף *Then flew.* As written here, with a short kamez under ע, it is derived from עוף "to fly;" but וַיַּעַף (Jud. iv. 21), where the ע has a pathah, is derived from עיף "to be weary." רִצְפָּה *A live coal.* Comp. רִצְפִּים "coals" (1 Kings xix. 6). *With tongs.* As men use to do. *From off the altar.* Where the fire is holy, where there is no strange fire.

7. זֶה *This*, namely, הָאֵשׁ "the fire"; אֵשׁ is used also as a masculine noun.[12] *Thy sin.* The sinning by words; for he spoke frivolously, like his fellow-men.

8. *For us.* He speaks now to the seraphim; therefore he says, "for us" (plural).[13] *Here am I, send me.* Since my lips are pure, I am fit to be the messenger, but I was not before. From these words I infer that this chapter contains Isaiah's first prophecy.[14]

9. *Hear ye, indeed*, etc. Some assert that God does not accept the repentance of the sinner, when his earthly punishment is already decreed, to cancel the sentence. R. Moses Hakkohen is of opinion that this passage describes the benefit the people will derive from listening to the good advice of the prophet; that they will be delivered from their afflictions.[15] This is, however, contradicted by "Lest they return and be healed." The first explanation is the right one.

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[12] I. E. does not refer זֶה to רִצְפָּה, because the former is masculine, the latter feminine; he supplies therefore הָאֵשׁ "the fire," which, though generally used as a feminine noun, is sometimes constructed with the masculine form of an adjective; comp. אֵשׁ לֹהֶט "flaming fire" (Ps. civ. 4).

[13] "For us" is, according to Ibn Ezra, equal to "for myself and you, the Seraphim;" by this interpretation he avoids referring the plural "for us" to God.

[14] He declares that he was before unfit for bearing the message of the Most Holy.

[15] R. Moses Hakkohen explains the verse thus: "Listen to the words of the prophet, and you will not suffer any of the threatened evils;" but this opinion is rejected by Ibn Ezra on account of the following verse, which is the continuation of this, and leaves no doubt about its meaning; according to his opinion the prophet says, "Hear ye indeed, but understand not;" it is of no use, because it is too late.

10. השמן *Make fat.* According to some it is infinitive, like הקטר "To burn incense" (1 Sam. iii. 16); and הָשַׁע likewise, like הָרַע "To do evil" (Lev. v. 4); but this cannot be so, because of the conjunction פן "lest."[16] They are all rather imperative forms. We know that the prophet cannot make the heart fat; he shall only declare their heart to be so; there are many instances like it. הָשַׁע *Shut.* Comp. תשעינה "Will be shut" (xxxii. 3). In Chaldee, this word שעה has the same meaning.[17] The imperative Hiphil ought to be הָשֵׁע like הָרֵף, but the guttural letter ע causes the alteration; the form הָשַׁע can also be derived from a verb ע"ע (שעע).

11. *How long.* The prophet wants to know how long this misfortune shall last, that the people shall not understand nor repent. The answer is, "Till the land be desolate."

12. *And have removed.* He will take them far away, and bring them into a distant country. העזובה *The forsaken land.*[18] Adjective or participle passive Kal.

13. ועוד בה וגו׳ *And yet in it shall be,* etc. According to some: Ten more kings will rule over Judah before the exile, and then ושבה והיתה לבער "it[18*] shall again be removed"[19]: comp. ובערת "And thou shalt put away" (Deuter. xxi. 21); others compare לבער with תבערו "You shall kindle" (Exod. xxxv. 3)—and the number of kings from that time, Uzziah included, was really ten. Some explain, "the tenth part will be left in the land." Grammatically, עשיריה is an adjective, "the tenth;" but different from עשירית "the tenth part;" comp. שלישיה (xix. 24) "the third." It is, therefore, clear that עשיריה refers to the number of kings.[20] אשר בשלכת *Which were in Shalecheth.*[21] Two trees were in the gate Shalecheth, which were exceedingly strong.[21*]

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[16] Since the part beginning with "lest" is the secondary sentence, the preceding must be the principal one; and השע, השמן, the verbs of the principal sentence, cannot be Infinitives.

[17] Comp. Lev. xiv. 42, 43, and the Chaldæan translation.

[18] A. V., "Forsaking." I. E. supplies הארץ "the land." [18*] The kingdom.

[19] A. V., "Shall return and shall be eaten."

[20] עשיריה being an adjective, and the feminine noun מלכות being supplied, the phrase ועוד בה עשיריה וגו׳ is explained by I. E., "But yet in it shall be a tenth reign, and then it shall again," etc.

[21] A. V., "When they cast their leaves." [21*] The gate Shalecheth is mentioned 1 Chr. xxvi. 16; but for the two trees no other authority is known than the "oak and terebinth" of this verse.

Those that take שלכת = לשכת are wrong, as well as those that derive it from השליך "he cast;" for whoever is able to say such things has no knowledge of grammar.[22] מצבת בם *Substance is in them.* They will still remain and stand firmly for ever; the comparison of the people with a tree is by no means uncommon; comp. "for as the days of a tree," etc. (lxv. 22). *Holy seed will be the substance thereof.* Holy seed will they be that will remain after that. Those that would come back from the Babylonian exile are here hinted at.

## CHAPTER VII.

1. *And he could not.* Pekah ben Remaliahu is meant; comp. "Aram is confederate with Ephraim," in the next verse.[1]

2. *Ephraim.* The kingdom of the ten tribes is called Ephraim, because their first king Jeroboam was of that tribe (1 Kings ii. 26). עם=על *With*; comp. האנשים על הנשים "The men with the women" (Exod. xxxv. 22).

3. נא *Now.*[2] *Shear Yashub.* The name of the prophet's son, as I shall explain (ver. 14). בנך *Thy son.* Those that derive בנך from בינה "understanding" understand nothing of grammar.[3] תעלת *Ditch* (comp. 1 Kings xviii. 38), where the water is running; while בְּרֵכָה "pool" signifies a gathering of rain water; many derive בְּרֵכָה from בְּרָכָה "blessing," its water coming from a blessed place, from heaven.

4. הִשָּׁמֶר Accent on the last syllable. This word is to be compared with שמרים "dregs," "lees" (xxv. 6.), ושקט הוא על שמריו "He has settled on his lees" (Jerem. xlviii. 11), and explained, "Remain on thy lees" (that is "remain quiet"), for הִשָּׁמֶר "Take heed" has the accent on the last syllable but one; and besides, the following "Fear not" proves the correctness of this explanation.[4] והשקט Transitive verb "Make quiet;"

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[22] שלכת is a form derived from the Piel; but השליך is Hiphil; this is however, no valid objection, since the Piel has often the meaning of the Hiphil.

[1] From this Ibn Ezra infers that Ephraim and its king Pekah were the principal enemies of Judah.

[2] See chap. v., note 1.

[3] "Thine understanding" would be in Hebrew בִּינָתֶךָ.

[4] השמר is parallel to אל תירא as השקט to לבבך אל ירך, and all these verbs

supply נפשך "thyself" or עמך "thy people." *Tails of smoking firebrands.* The prophet compares these kings to the tails of firebrands—אודים "firebrands" comp. Zach. iii. 2—because they are like the remnant of a firebrand that smokes, but cannot burn; and adds, "In the fierce anger" because it is by their fierce anger that they are like tails of firebrands.

5. יען *Because.* י is perhaps the preformative of the future.[5]

6. ונקיצנה Transitive verb, "let us cause her to be distressed because of us;" the suffix נה "her," refers to Jerusalem; the following, "Let us make a breach therein," proves the correctness of this interpretation.[6] *The son of Tobel.* According to some[6*] טבאל is by a certain interchange of letters the same as רמלא, and בן טבאל therefore the same as בן רמליהו; this is nonsense, because Ben Remaliahu is mentioned before, and he says with Aram, "Let us set a king in the midst of it, the son of Tobel." Others say that טָבְאֵל means טֹב אֵלֵינוּ "good for us," but אֵל can only be taken as equal to לא, and בן טבאל would then be = בן טבלא "good for nothing:" but I conclude that it is the name of some famous prince in Israel or Aram.

7. תקום *Shall stand.* Supply זאת העצה "this counsel;" for יען "he has taken counsel" is mentioned above (ver. 5), and I stated already (v. 2) that the verb contains implicitly a verbal noun, when it is not directly mentioned.

8. כי *Although.* Comp. כי עם קשה ערף הוא "Although they be a stiffnecked people." (Exod. xxxiv. 9.) This plan will not be realised, although Rezin and Pekah besiege Jerusalem. *And yet*[7] *threescore, etc.* Comp. the common phrase "so and so many years are still left before such and such an event will take place." ב in בעוד is superfluous as in בטרם(=טרם) "before."

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appear to have a similar meaning, while "Take heed," and "Fear not" are just the reverse in meaning the one of the other. השמר means therefore, according to I. E., "remain quiet."

[5] Literally, "It will correspond," "It will be according to." From this the meaning "because" is derived.

[6] I. E. seems to derive from this that the suffix נָה refers to a fortified town, as Jerusalem was, and not to the land or people of Judah. Comp. Targum and Rashi ad locum.

[6*] א and ל, ב and מ, ג and נ, and so on, are put for each other (אלפא ביתא דאל"בם).

[7] A. V. "Within."

These sixty-five years begin with the year of the earthquake, that happened in the days of Uzziah, when Amos prophesied[7*] "And Israel will surely go into exile" (Amos vii. 11). Comp. "And it was at the end of forty years" (2 Sam. xv. 7.)[8] יֵחַת *Shall be broken;* comp. החתות "Thou hast broken" (ix. 3); it is Niphal, like יִמַּס (xiii. 7) "Will be melted." מֵעָם *By a people.*[9] Evil shall befall them by means of a people that will come against them. יֵחַת can also be Kal of a verb פ"נ, נחת "to go down," (like יִגַּשׁ "he will approach;" comp. תֵּחַת "It comes down") (Prov. xvii. 9); הנחת "Cause to come down" (Joel iii. 11), where the נ is not omitted. The meaning of יֵחַת מֵעָם is accordingly: "They will go down and be no more considered as a nation."

9. *And the head of, etc.* As I explained.[10] *If you will not believe.* Supply "speak," or "ask for a sign"; wherefore immediately succeeds, "And the Lord, etc., Ask thee a sign." But it appears that when the prophet said, "If ye will not believe," etc., Ahaz did not answer. כי לא תאמנו *Because there is no truth in you*[11]; comp. ויאמנו דבריכם "So shall your words be verified" (Gen. xlii. 20).

10. *Unto Ahaz.* Through Isaiah; comp. "And the Lord spake unto Manasseh and unto his people" (2 Chr. xxxiii. 10).[12]

11. העמק שאלה. Two consecutive imperatives without the conjunctive ו; comp. התאחדי הימיני "Go thee one way, go on the right hand" (Ez. xxi. 16). שְׁאָלָה Imperative, like שְׁמָעָה "hear" (Dan. ix. 19). "Ask, and touch the depth with the

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7* This is not quite correct, since Amos prophesied two years before the earthquake (Amos i. 1.)

8 No mention is there made when the 40 years began, but it is certain that they did not begin with the event recorded immediately before; in the same way the sixty-five years here are not to be counted from the year of this prophecy, but, according to Ibn Ezra, from the year of the earthquake in the reign of Uzziah.

9 A. V. "That it be not a people."

10 In the preceding verse כי was explained to signify "Although;" this verse is the continuation of it, and וכי ראש=וראש "And although the head," etc.

11 You do not believe, because your own words are not trustworthy. A. V., "Surely ye shall not be established."

12 The inference is drawn from the words "unto his people," since it is evident that God spoke to the whole people only through the prophets.

question, or ask on high above." Many take both העמק and הגבה as infinitives.[13]

12. *I will not ask*, etc. From the answer of the prophet we conclude that the words of Ahaz must be taken in a bad sense: I shall not ask nor shall I try Him, for I know that He cannot do what I should ask Him.

13. *To weary men.* To make them tired of a thing which they have tried to accomplish, so that they become unable to continue their efforts. Because you are kings, and people cannot resist you, you think the same about the ways of God.[14]

14. *Therefore the Lord himself*, etc. Though you do not ask a sign, He will give it you. It is to me a matter of surprise that there are those who say the prophet here refers to Jesus, since the sign was given to Ahaz, and Jesus was born many years afterwards; besides, the prophet says, "For before the child shall know to refuse the evil and choose the good, the land shall be forsaken;" but the countries of Ephraim and Syria were wasted in the sixth year of Hezekiah, and[15] it is distinctly said "of whose two kings," etc. Many make the mistake of identifying Immanuel with Hezekiah; they cannot be the same, granting even this prophecy to have been uttered at the beginning of the reign of Ahaz; he reigned only sixteen years, and Hezekiah was at the death of Ahaz twenty-five years old. According to others, Immanuel is another son of Ahaz, and others again take the names (Immanuel, Maher Shalal and Shear Yashub) as symbolical of "the kingdom;" but if so, what meaning would be in the child's "knowing good and evil" and in Maher Shalal calling "father and mother"? (viii. 4). I think that Immanuel is the son of Isaiah, as well as Maher Shalal; the latter is proved by "And I went unto the prophetess," etc. (viii. 3). Shear Yashub is similarly related to the prophet (ver. 3); each of the three sons received a name that

[13] As infinitives they must be connected with אות "a sign," and שְׁאֵלָה must then have the same meaning as שְׁאוֹלָה "grave."—"Ask for a sign, that he do anything either below in the depth of the earth or on high in heaven."

[14] "You think, that in the same way, as men become weary in their resistance against you, God is weary and unable to oppose your plans."

[15] The following is added to show that "The land shall be forsaken," can only refer to Syria and Israel; both kingdoms were successively conquered by Assyria in the time of Ahaz and Hezekiah.

contained some hint at future events; Immanuel implied that God would help them and be with them during the troubles caused by the two kings; Maher Shalal, that the time for the exile of Samaria had arrived; and Shear Yashub, that the remnant of Israel would repent; this explanation is well borne out by the words, "Behold, I and the children whom the Lord hath given me, are for signs and for wonders." Comp. "The children which the Lord hath graciously given to thy servant" (Gen. xxxiii. 5).[16] Those that in the former passage regard "children" as equivalent to pupils" must produce us some analogy from Scripture.[17] Isaiah himself was a sign and an example concerning Egypt (xx. 3).—The Gaon says that the sign consisted in the child being a male child;[18] but in my opinion the sign was that the child was to eat butter and honey; for it is not usual that children eat these things immediately after their birth.[19] We know that a male child is called נער, a female child נערה or עלמה—the feminine of עֶלֶם—whether she be a virgin or not; for עלמה signifies a person of a certain age, like the masculine עלם; and in דרך גבר בעלמה "the way of a man with a young woman"[20] (Prov. xxx. 19) עלמה is certainly not a virgin; because at the beginning of that passage it is said, "which I know not" (ibid. 18). וקראת *And shall call.* Subject is, העלמה; comp. וחטאת "And it sinneth" (Ex. v. 16).[21]

15. ברע *The bad.*[22] The bad food; as הטוב "the good" means "the good food."

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[16] This quotation is to prove that the words, "the children which the Lord has given me" refer to the true children of the prophet, not to pupils, and that they are not used in any other figurative sense.

[17] It is hardly necessary to refer to the great many instances, where the listener or reader is addressed as "My son," but Ibn Ezra speaks of the whole phrase, "children whom the Lord hath given me," and to take that in a figurative sense is not possible without some analogous examples.

[18] This was foretold by the prophet (ver. 14).

[19] If this be the right explanation, the most important point in the sign is omitted from the text, namely, that the child will eat those things *immediately* after its birth.

[20] A. V. "the way of a man with a maid."

[21] וחטאת, וקראת=וחטאה, וקראה, third person sing. fem. past of Kal.

[22] A.V., "the evil."

16. *For before the child shall know*, etc. Some assume that such is the case at the age of twenty years, because of the words of Moses, "From twenty years old," etc. (Exod. xxx. 14); if so, this prophecy must have been delivered after the second year of the reign of Ahaz.[23] But it is possible[24] that an earlier age than twenty is meant.

17. *The Lord shall bring unto thee*, etc. When Samaria and Damascus will be exiled, then Sennacherib shall come against Judah.

18. *The fly*. The host is compared to a fly. *The rivers of Egypt*. The king of Assyria conquered Egypt; therefore the Egyptians had to come to assist him.

19. וְנָחוּ *And shall rest*. Accent on the last syllable; comp. שָׁמוּ (Gen. xl. 15), וְשָׁמוּ (Num. vi. 27). בתות *Desolate places*. Comp. בתה "desolate" (v. 6). ובנקיקי *And in the holes of*. Hapax legomenon; its meaning is found by the context. נעצוצים *Thorns* Trees that bear no fruit. Comp. נעצוץ (lv. 13) "thorn." נהלולים *Bushes*. Hap. leg.—They will be so many that they will encamp even in uninhabited and desolate places.

20. *Shall the Lord shave with a razor that is hired*. This refers to the angel of the Lord coming forth and destroying the camp of Assyria (xxxvii. 36). Some take השכירה in the meaning of "great;" comp. שכיריה (Jer. xlvi. 21) "her great ones."[25] I think that שכירה is a noun like אכילה "the eating" (1 Kings xix. 8), derived from שכר "hire," which the owner of the razor receives; for this instrument, "the hired razor," is very sharp; it is his profession.[26] *The head, the hair of the feet, the beard*. Every mighty one, all princes and noblemen; it is said so distinctly (ix. 14).

21. ושתי צאן *And two sheep*.[27] Elliptical expression for ושתי שיות צאן "And two lambs of the flock." *A man*. Every one that will be in Jerusalem.

[23] Ahaz reigned sixteen years; the exile of Israel took place in the sixth year of King Hezekiah; from the second of Ahaz till the exile are twenty years.

[24] "Necessary" is expected after I. E.'s remark on ver. 15.

[25] This is the explanation of Rashi; the Targum has here for שכירה the word חריפא "sharp," but in Jerem. רברבהא, "her great ones."

[26] It is the profession of him, that lets out razors on hire, to keep them sharp.

[27] צאן is a general term for the whole species, and cannot be joined with any number, when this is the case, another word must be supplied, as for instance here: שיות "lambs."

22. *And it shall come*, etc. God will send a blessing, so that plenty will spring out of little; therefore the sign was given, "He will eat butter and honey."

23. היה=יהיה "Was"; comp. ישיר (Exod. xv. 1) "sang," יעשו "They made" (Ps. cvi. 19). שמיר ושית Two kinds of thorns. This figure refers to the hosts of Assyria that destroyed the land year after year.

24. *With arrows, etc.* One will not be able to enter the vineyards of former days, unless armed with arrows, from fear, they might harbour robbers or wild beasts in the thickets.

25. *And on all hills, etc.* And all the hills, where vineyards have formerly been carefully dressed, will now again be prepared; for there will be no thorns, and God will give such a blessing on the vineyards of the mountains, that people will send the cattle there; comp. "He bindeth his foal to the vine" (Gen. xlix. 4). The prophet says that from one cow and two sheep there will be obtained a plentiful supply of milk; and the vineyards of the mountains, that will alone remain undamaged, will enjoy a boundless blessing from the Almighty.

## CHAPTER VIII.

1. גליון. According to some related to מגלה "scroll;" the י of גליון compensates for the omission of the Dagesh in ל; comp. דליו "They are poor" (Prov. xxvi. 7).[1] בחרט *In the form of.*[2] Comp. Exod. xxxii. 4. בחרט אנוש. *In the form of a man.*[2] That is, in a form cast in the same way as the figure of a man is cast.[2*] Others[3] take גליון as the singular to גליונים (iii. 23)

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[1] Our editions have גִּלָּיוֹן, ל with a Dagesh, like זְבָרוֹן, עִוָּרוֹן etc., of the root גלה, the ה being changed into י as in the participle passive Kal גָּלוּי; according to I. E. it is derived from גלל, like דליו from דלל.

[2] A. V. "With a man's pen."

[2*] According to this explanation we have to imagine the גליון as a cylindric pillar, on the top of which the words "Maher Shalal," etc., were cast in metal.

[3] This seems to be the opinion adopted by Ibn Ezra, chap. iii. 23.

"a cloth to which the writing was affixed by embroidery." *Maher-shalal-hash-baz.*[3*] The prophet is told to indicate by these words the fall of Samaria.

2. ואעידה.[4] According to some the א is here instead of ה. "And take unto me faithful witnesses." According to others the future is used for the past: "And I took unto me faithful witnesses." It may, however, be taken literally,[5] "that I should take as witnesses for me." The prophet did what God commanded, although it is not related in the text. *Uriah* THE *priest;* Uriah was then high priest. Zachariah was likewise a great man; what our Sages say about the prophecies of Zachariah and Uriah is well known.[6]

3. ואקרב. *And I went unto.* Euphemism; comp. Exod. xix. 15. *The prophetess.* The wife of the prophet; she is called prophetess on account of her husband being a prophet, or perhaps because she was herself a prophetess.

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[3*] The meaning of these four words is: "Quick is the spoil, swift the prey," viz. of Samaria, to pass into the conqueror's hand.

[4] ואעידה is future Hiphil of עוד; והעידה is imperative Hiphil, both with ה parag. and conjunctive ו.

[5] As future.

[6] R. Gamaliel, R. Eleazar, the son of Asaria, R. Josua, and R. Akiba, were once going up to Jerusalem; when they came to Zophim (a place near Jerusalem), they rent their garments; they approached the Temple-Mount and saw a fox coming forth from the place where the Holy of Holies had stood before. The sages burst into tears, but R. Akiba exhibited joy. When they enquired how he could express feelings of gladness at such a sight, he asked them why they wept. "What!" said they; "have we not cause to weep, when we find that the very spot of which the law has said, 'The stranger that cometh nigh shall be put to death' (Num. xviii. 7), has now become the abode of foxes?" (Lam. v. 18.) "And for the same reason," returned R. Akiba, "do I rejoice. It is written: 'And I should take for myself faithful witnesses, the priest Uriah, and Zachariah, the son of Berchjah.' Now, what connection is there between Uriah and Zachariah? The one lived in the time of the first Temple (under Ahaz), the other in the time of the second. No other connection but to show that the prophecy of the one is conditioned by the words of the other. Uriah declared: 'For your sake shall Zion be ploughed as a field, and Jerusalem shall become a heap of ruins,' etc. (Mic. iii. 12). Zachariah foretold: 'There shall yet old men and women dwell in the streets of Jerusalem,' etc. (Zac. viii. 4). As long as Uriah's words were not fulfilled, one might have doubted the truth

4. *For before the child, etc.* This child was born two years[7] before the conquest of Samaria.[8] ישא. The subject is the indeterminate pronoun "one;" "one will carry away:"[9] comp. ויאמר ליוסף "And one said to Joseph" (Gen. xlviii. 1).[10]

5. *And the Lord spake again.* The word "again" is used because the following prophecy refers likewise to the invasion of the king of Assyria.

6. *The water of the Shiloah.*[11] According to some Jerusalem is referred to by these words, but it is more correct to explain them as indicating the house of David, because the majority of the kings of this house were righteous, but the kings of Israel were all bad and wicked. מי השילח, literally: "the canal," the water which is conducted by man, or which causes plants (שלחים) to sprout forth; comp. שלחיך "Thy plants" (Song iv. 13).[12]

7. *Upon them.* Upon the men of Judah, that conspired against Ahaz. אפיקיו Its rapid parts.[13] — comp. Ps. xlii. 2, Song v. 12 — or "banks," according to the context. גדותיו "its banks;" some supply ר[14]; comp. שרשות = שרשרות (Exod. xxviii. 14, 22), but this is a mistaken inference, for in שרשרות it is the ר of reduplication which is dropped in

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of the prophecy of Zachariah; but when I perceive how literally the predictions of the one have been verified, I can entertain no reasonable doubt that the promises of Zachariah will be fulfilled likewise." Thereupon his companions exclaimed, "Akiba, thou hast given us true comfort." (Talm. Babli Makkoth, 24).

[7] Two years are supposed by I.E. to pass, before the child is able to call, "My father," "My mother."

[8] In the sixth year of the reign of King Hezekiah.

[9] A. V. "shall be taken away."

[10] Comp. ii. 4.

[11] Shiloah is a rivulet that takes its rise in the north-west of Zion, flowing between Zion and the Upper City, and falling into the Kedron, which runs into the Dead Sea.

[12] Shiloah, though a proper noun, may still, like all names, be explained like a common noun. According to Ibn Ezra it is derived either from שלח "to send;" שילח "the water which is sent or conducted by the industry of man through the bordering fields and gardens"; or from שלח "to make fruitful;" שילח "the river which waters the valley through which it flows."

[13] Where the river is the most violent, and its overflowing causes great damage. Comp. I.E. on Job xl. 18, and Joel i. 20. A. V. "his channels."

[14] גדרותיו=גדותיו.

שרשת; the root is שרש, but we have no instance where a radical ר is dropped, since it does not belong to the silent letters.[15]

8. *Immanuel.* He is mentioned here because he is to serve as a sign that Jerusalem will be delivered out of the hand of Pekah, Rezin and Sennacherib, even after the conquest of Damascus and Samaria.[16]

9. רעו *Break.*[17] Comp. תרועם "thou shalt break them" (Ps. ii. 9.) רעו as well as חתו are imperatives; like סבו "surround" (Ps. xlviii. 13). *Gird yourselves.* These words are repeated twice, to indicate that they should be perpetually armed.

10. *Take counsel, etc.* Whatever you will counsel against Jerusalem will not be realised. עצו. *Take counsel.* A biliteral verb (ע"ו). According to R. Moses Hakkohen, י is dropped, and it should be יעוצו like זבורו (Neh. iv. 8).[18] כי עמנואל. *For God is with us.* Here we have the reason for עמנואל "Immanuel" being the name of the prophet's son.

11. *For the Lord spake thus to me with a strong hand,* that is: When the prophecy came with force upon me; comp. "The hand of the Lord was upon me" (Ez. xxxvii. 1). ויסרני *And instructed me.* The ם has a dagesh to compensate for the absence of the י, which is the first radical;[19] comp. אֲצָרֶךָּ "I formed thee" (Jer. i. 5).[20] *He instructed me,* etc. A proof of the correctness of my view concerning "Unclean lips" (vi. 5).[21]

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[15] It is more probable that שרשרות contains a reduplication of the two radical letters ש ר; in שרשות the first radical ש alone is repeated; in שרות iii. 19, neither is repeated.

[16] The Assyrian armies could then march directly against Jerusalem, and their success was considered certain.

[17] A.V., "Associate yourselves."—According to I.E. the meaning of the verse is: "Prepare yourselves to destroy nations;" the next verse continues: "It will all be in vain."

[18] If this is the exact form of the word meant by Ibn Ezra, he must have read זְכוּרוּ like יְעוּצוּ. Our editions have זָכְרוּ.

[19] Ibn Ezra had the reading וַיִּסְּרֵנִי; if he had וַיִּסְּרֵנִי he would certainly not have explained it as future Kal, with ו conversive, and supposed the omission of a radical י; since this word is perfectly regular, being the Piël past with ו conjunctive of יסר.

[20] Future Kal of יצר.

[21] If this instruction was necessary, the prophet must personally have been inclined to go the way of the people.

12. *Say ye not.* The prophet warns the right-minded not to conspire against Ahaz in order to join the King of Assyria; and this is to be understood by "And their fear," etc., which refers to the King of Assyria[22] mentioned before (ver. 7).

13. אתו *Him* is added, although את is before the noun, as in many instances; or it means "Him alone."[23] *You shall sanctify.* That which is holy is usually revered by men; comp. "for he is a man of God, he is holy" (2 Kings iv. 9). מעריצכם is either an adjective, "Your dreadful one," or participle, "who in truth makes you fear."[24]

14. והיה And he—namely, the King of Assyria—shall be. למקדש *For a sanctuary.* For a place whither man is used to go to receive blessing and strength. It is to be connected with נֶגֶף.[25] לאבן *For a stone.* For a rock, upon which man is used to go to find shelter. *For the two houses of Israel.* The kingdom of Israel and that of Judah. *For a gin,* to Ephraim. *And for a stumbling,* to Judah.[26]

15. *By them.* By the gin and snare.

16. צור According to some נ of the root is dropped; צור = נצור "keep;" but more correctly it is explained, "Bind up;" comp. וצרת "And bind up" (Deuter. xiv. 25). צור has, then, the same meaning as in the parallel phrase, חתום "seal."—Do not reveal these prophecies, the testimony and the law." למודי *My disciples.* An adjective[27] (comp. l. 4); it is the same as תלמידי "my pupils."

17. *And I will wait.* These are the words of the prophet;

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[22] The King of Assyria was the object of their fear, and therefore many joined him.

[23] The repetition is explained as a sign of emphasis. Comp. Gen. xlvii. 21; 1 Sam. xxv. 29; 2 Kings ix. 27; Neh. ix. 29.

[24] It is God who causes the terror, not the King of Assyria.

[25] The construction of the phrase, according to I. E., is: והיה למקדש נגף ולאבן נגף; but this explanation does not agree at all with the accents; לְמִקְדָּשׁ is separated by a pause from the following words.

[26] Israel will be entirely conquered by Assyria, while Judah will only be partially taken for a short time, and will then be altogether delivered from the Assyrian invasion.—Here I. E. again neglects the accents, which join לפח ולמוקש, and separate ולמוקש from יושב ירושלים.

[27] למדים "Disciples," "persons that are learning;" originally adj. "learning." See c. 3, Note 5.

he will delay revealing the divine message till the Almighty shall give him permission.

18. *Behold, I and the children*, etc. They may understand a part of the prophecy entrusted to me from my actions and from the names of my sons. *From the Lord of hosts*, etc. These names were given by the Lord of hosts, *Who dwelleth on the mount of Zion*, and loves His people exceedingly.

19. *To you.* He addresses his pupils. המצפצפים *That peep.* צִפְצֵף has a meaning similar to דִּבֵּר; comp. אצפצף "I shall peep" (xxxviii. 14). והמהגים. Hiphil. "And they that cause others to mutter." *Surely a people that seeketh unto their God*, etc.[28] This is the reply.[29] "Surely such is a people that seeketh unto his God!" sarcastically and ironically said.[30] "How could one seek unto the lifeless idols for the benefit of the living!"

20. לתורה ולתעודה *Concerning*[31] *the law and concerning*[31] *the testimony.* The preposition ל has the same meaning as in לי "of me" (Gen. xx. 13). לתורה ולתעודה "Concerning the law and the testimony[32] contained in the prophecy."—*They will surely*[33] *speak according to this word*, etc. They will say: "We shall not listen to it, for it is like a night that is not followed by a dawn; its secret will never come forth to light." According to some לתורה is an oath, "by the law;" but we find no analogy to this in Scripture.

21. *And they shall pass through it*, etc. Some explain this verse in the following way: "Days will come when he that is travelling in Judah, and being himself of the tribe of Judah, will be hardly bestead and hungry through the host of Sennacherib; and when he sees that neither his king nor his idol will help him, then he will turn upwards to pray to God in heaven." I think it refers to the host of Sennacherib when marching through the land of Judah; for when the army is large, it is frequently exposed to hunger. *Their king;* that is, the King of Assyria. *And look upward.* Wherever they will turn, upward or downward, only darkness shall meet them.

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[28] A. V.: "Should not a people seek unto their God?"

[29] To those that advise to consult wizards and "them that have familiar spirits."

[30] Comp. the words of Elijah, 1 Kings xviii. 27.

[31] A. V., "To."

[32] The words כי עוד are a corruption of והתעודה.

[33] A. V., "If they speak not."

22. מעוף *Dimness.* Comp. עיפתה "darkness" (Job x. 22). מנדח *Scattered.*[34] Comp. והנדחים "And they that are scattered" (xxvii. 13); the construction of the sentence is perhaps ומעוף אפלה מנדח "Dimness of darkness is scattered about;" by this construction the masculine form of מנודח is explained.[35]

23. כי לא מועף וגו' "For such dimness and darkness will not come over Jerusalem, though it is distressed by the enemy." According to others, "The enemy will not be able to hurry[36] to Jerusalem, which he had distressed."[37] *At the first,* etc. The first time that the king of Assyria came, he afflicted the land of Israel only slightly, by taking the districts of Zebulun and Naphtali;[38] but the last time he afflicted it heavily, and took the whole of Galilæa.[39] *Of the nations.* Perhaps Israel is meant; comp.[40] בעממיך "Amongst thy people" (Judg. v. 14).

## IX.

1. *The people that walk in darkness.* The people of Jerusalem, who in their affliction walk in her streets as if they were blind of both their eyes.

2. *Thou hast multiplied the nation,* that is, the tribe of Judah, that assembled again in Jerusalem. לו הגדלת השמחה "Unto him thou hast increased the rejoicing;"[1] this is according to the Keri; but according to the Ketib,[2] "To whom thou hast never before given so great rejoicing;" comp. לא היה פחד "There was no such dread before" (Ps. liii. 6).[3]

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[34] A. V.: "And they shall be driven."

[35] מנדח masc., agrees with מעוף, but not with the fem., אפלה.

[36] מועף Lit. "flying." It is derived from עוף "to fly" according to this explanation.

[37] A. V., "Nevertheless the dimness shall not be such as was in her vexation."

[38] See 2 Kings xv. 29. [39] See 2 Kings xvii.

[40] This reference is to prove that the plural "nations" is used for "Israel."

[1] A. V., "And not increased the joy."

[2] Keri (קרי the Chaldæan participle passive of קרא "to read") is the reading of the text of the Bible according to the direction of the Massorah (tradition)—that is, according to the vowels, accents, and other signs with which the text is supplemented. Ketib (כתיב the Chaldaean participle passive of כתב "to write"), the text as it is written, without omitting, supplying, or altering any letter; the vowels to the letters must be supplied by the reader; for those in the text belong to the Keri.

[3] Comp. also xxiii. 13, זה העם לא היה. According to Ibn Ezra, זה העם לא היה כמוהו "There was not such a people before."

3. סבלו *His burden.* The form of the noun varies.[1] *The staff of his shoulder.* The staff that smote his shoulder. החתות *Thou hast broken.* The ה has Pathah on account of the succeeding guttural (ח); comp. הַחִלּוֹת "Thou hast begun" (Deuter. iii. 24); it is a regular form.[5] The second person refers to God, as in הרבית "Thou hast multiplied." *As in the days of Midian.* In the time of Gideon.[6]

4. כאון. According to some, this word is related to סאה "measure," and the meaning of the whole phrase is, "God gave to Assyria the full measure according to her deeds." Some say, that by metathesis סאון is said for אסון "mishap;"[7] comp. כשב=כבש "lamb;" more correctly it may be said that this word is a hapax legomenon, and from the succeeding סואן, which is a verb (participle Kal), we see that נ is radical; the meaning of סאן is "to cry loudly."[8] ושמלה מגוללה בדמים *And garments rolled in blood.* Every one lies slain in his blood. Or "the garment which rolled in the blood of murdered people," etc. והיתה לשרפה *It was burned.*[8a] This refers to the destruction of the host of Sennacherib, which was burnt by the angel (xxxvii. 36).

5. *For unto us*, etc. "All this has come to pass through the merit of the child that is born unto us." We know that at the time of the invasion of Sennacherib, Hezekiah was thirty-nine years old;[9] at the time of this prophecy he is, therefore, called

[1] Our attention is very often called to this rule, as if the author protested thereby against the minute distinctions drawn by some synonymists in cases of nouns of the same root but of various grammatical structure; as, *e.g.*, סֹבֶל and סֵבֶל "burden."

[5] Hiphil past of חתת "to break."

[6] Comp. Judges vii. and viii.

[7] The meaning of the phrase would then be: For every kind of calamity will burst upon them tempestuously.

[8] I. E. does not tell us whence he derived his meaning for this hapax legomenon; very probably, however, from its being connected with ברעש, "with confused noise." According to this explanation the meaning of the phrase in question is: "For all kinds of noise raged furiously."

[8a] A. V., "But this shall be with burning."

[9] Hezekiah was twenty-five years old when he commenced to reign; he was king for twenty-nine years (2 Kings xviii. 2); fifteen years before his death he fell ill (xx. 6), and this seems to have happened immediately after the destruction of the Assyrian army. According to I. E. on viii. 5, Hezekiah was at the time of this prophecy twenty-nine years old. As to the application of the word ילד to adults comp. Gen. xxxiii. 5, xxxvii. 30, xliv. 20.

"child" (ילד). פלא יועץ אל גבור אבי עד. According to some, these expressions are names of God, and the following שר שלום, the name of the child. I think that all these words are names of the child; he is called פלא "wonder," [10] because God did wonders in his days; יועץ "counselling;" [10] this is distinctly said of Hezekiah (comp. 2 Chr. xxx. 2); אל גבור "Mighty chief;" [10] for Hezekiah was powerful; אבי עד "The father of perpetuity," [10] because the reign of the house of David was prolonged through his merits: עַד has here the same meaning as in lviii. 15. שר שלום "Prince of peace" because peace was established in his days; comp. 2 Chron. xxxii. 22.

6. לְמַרְבָּה Some remark, after the manner of the Midrash,[11] that the use of the final Mem in this word hints at the miracle of the sun's shadow going backward (xxxviii. 8).[12] מַרְבָּה is either a noun, "increase," like מַעֲשֶׂה "work," or a regular participle Hiphil, "causing to increase." *With justice.* Comp. 2 Chr. xxxii. 22.

7. *A word.* A prophecy or Divine decree.[13] *And it hath lighted*, etc. Repetition of the same idea as usual.

8. *Ephraim.* The ten tribes.

9. *The bricks are fallen down*, etc. A figurative expression for "Assyria has done evil to us, but we shall again be as happy as before, and even happier." שִׁקְמִים A kind of inferior fig-trees, "sycamores."

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[10] A. V., "Wonderful, Counsellor, The mighty God, The everlasting Father."

[11] פשט and מדרש (simplicity and research), are the two modes of commentary met with in Hebrew Literature; while the former reads and expounds the Scriptural text before us, the latter does not confine itself to this task, but, introducing extraneous historical, philosophical and moral matter, employs the wording of the text as a framework, or simply as a support to the memory. Notice is, therefore, taken even of the shape of the letters if they deviate in any extraordinary way from their customary form; as, *e.g.*, when a final Mem is found in the middle of a word; as such instances are too striking to be easily forgotten, any lesson which may be attached to them will probably retain a firm hold upon the memory.

[12] In the Yalkut no mention is made of this explanation. Kimchi gives a Midrash explanation to this final Mem, but different from that cited by Ibn Ezra. Neither of them gives any account of the word, which is certainly one of the many instances of Keri and Ketib; according to the Keri it is read לְמַרְבָּה, according to the Ketib לֹם רבה = להם רבה.

[13] גזרה is, according to I. E., the divine decree, as it commences already to operate; the first natural causes of the events to which the decree refers.

10. *The adversaries of Rezin.* The Assyrians. *His enemies.* The enemies of God: Aram, or Israel.

11. *The Syrians,* etc. The Syrians in the east of Israel will join Assyria to do evil to Israel. *And the Philistines,* etc. They are in the west of Palestine.

12. *And the people.* Namely, Israel. *Unto him that smiteth them.* Unto God, because in truth it is He that smote; the word המכהו has two determinations, like האהלי (Jos. xxi. 7), "my tent."[14] The people did not return to the Lord, because there was none to show them the right way.

13. כפה *Root.*[15] Comp. וכפתו "And his root" (Job xv. 32). ואנמון *And rush.* Comp. lviii. 5. It is a well-known tender plant.[16]

14. *The ancient,* etc. Now the prophet explains that both "head" and "root" signify "the old;"[17] "the tail" and "the rush" signify the false prophet.

15. מאשרי *The leaders of.* Here we have א instead of י. This process of substituting א for י is reversed in תתימרו "You boast yourselves" (lxi. 6). In ומאשריו "And they that are led," is the א again in the place of י.[18]

16. *The Lord will rejoice.* Anthropomorphism; as human beings are accustomed to rejoice when their work is in a good condition. חנף *Hypocrite.* A man who is virtuous in outward appearance, but vicious at heart.

17. *For wickedness burneth,* etc. The prophet compares the fate of the wicked with the fire which consumes the thing that has produced the fire. *Thorns and thistles.* The wicked. ויתאבכו Hapax legomenon. "And they mount up."

18. נעתם *Is darkened.* In Arabic the word signifies "dark."[19] This verse is closely connected with the preceding, where "the

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[14] The two determinations are: the definite article and the possessive pronoun. Nouns with pronominal suffixes have usually no article, because they are sufficiently determined by the pronoun contained in the suffix.

[15] A. V., "Branch."

[16] נר in our editions must be replaced by רך. Comp. I. E. on Is. lviii. 5.

[17] "The old" has here the meaning of "chief," which זקנים "elders" very often has in the Bible.

[18] Comp. I. E. on i. 17.

[19] عتمت is the third part of the night: عتم "it was dark."

smoke" is described. R. Moses Hakkohen compares נעתם with יועם "is become dim" (Lam. iv. 1), and explains the ת to be the characteristic of the Hithpael; but this is a blunder.[20]

19. *And he shall snatch*, etc. Figuratively said, referring to the civil wars which they shall wage against each other, though being brethren, and forming, as it were, one body.

20. *Manasseh, Ephraim*, etc. This verse explains the preceding; Manasseh will fight against Ephraim, and both against Judah.

## CHAPTER X.

1. הוי *Oh.* Sign of the vocative;[1] the prophet invokes the judges and their scribes. ומכתבים "And they that cause to write."[2] A verb that governs two accusatives; it is participle Piel. עמל כתבו *They cause to write grievousness.* עמל is to be joined with כתבו.[3]

2. *To turn aside*, etc. They command the secretaries to write false documents for the orphans, widows and poor, who are powerless, and cannot open their mouths in defence of their rights.

3. *And what*, etc. All this you have done, but what do you think to do in future, when the Lord will visit your iniquities? כבודכם *Your Glory.* Your army.

4. All this you have done.[4] בלתי וגו' *Except*[5] *they bow down*, etc. None will escape except those that will bow down amongst the captives, or throw themselves amongst the slain, as if they were slain with them.

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[20] The ת of the Hithpael is put after the first letter of the root only when the root begins with one of the letters זסשץ. According to R. Moses נעתם would rather be Nithpael; a form derived from the Hithpael, as the Niphal from the Kal.

[1] See I. E. on i. 4, and Note 13.

[2] A. V., "And that write."

[3] The accents join עמל with ומכתבים. A. V., "Grievousness, which they have prescribed."

[4] These words are superfluous, and seem to be a repetition of the same phrase in the preceding verse, a mistake made by some careless copyist.

[5] A. V., "Without me."

5. הוי *Oh.* Sign of the vocative.[1] *The rod of mine anger,* wherewith I have chastised many. *And the staff,* etc. And the staff that is in the hand of the Assyrians, is the instrument of my indignation.

6. *The people of my wrath.* The people with whom I am wroth.

7. ידמה *He meaneth.* Comp. דמיתי "I thought" (Num. xxxiii. 56); דמיון "imagination" (Ps. xvii. 12). "He does not think that I have sent him to chastise; he only considers how to overthrow every kingdom."

8. *He will say* in his heart.[6] *Behold my officers,* etc. Those who formerly were officers, have now, through me, become rulers over nations.

9. כלנו *Kalno* = כלנה "Kalneh" (Gen. x. 10); for the names mentioned there (Gen. x.) are names of places called after their founders, like מצרים "Egypt."

10. לממלכות עובדי אליל = למלכות אליל "To the kingdoms of worshippers of idols." ופסיליהם מירושלים *And their graven images of Jerusalem.*[7] Of the country surrounding Jerusalem, of the fortified towns of Judah, which were already in the hands of the Assyrian conqueror.

11. *Shall I not,* etc. This prophecy refers to Sennacherib, when he came to conquer Jerusalem.[8]

12. יבצע *He will perform* (comp. Zach. iv. 9). *His work.* To bring the host of Sennacherib unto Zion. *The fruit of the stout heart of the king.* Comp. "The fruit of their thoughts" (Jer. vi. 19).

13. עשיתי "I have acted valiantly."[9] Supply גבורה "valour." נבונותי *I am prudent.* Niphal of בין, verb ע"י. ואסיר "And I was removing." Future for the imperfect;[10] comp. יעשו "they made." Ps. cvi. 19. ועתודתיהם *And their treasures.* Comp. ועתדה "And prepare it" (Prov. xxiv. 26); the possessions which man provides for himself for the days that are to come. כאביר Although it is written with Aleph, this letter is pleonastic, and the word

[6] See I. E. on iii. 10.

[7] A. V., "And whose graven images did excel them of Jerusalem."

[8] Ibn Ezra refers this passage to Sennacherib's expedition against Jerusalem Jerusalem was not conquered by him; comp. i. 8.

[9] A. V., "I have done it."

[10] See chap. i., Note 43.

means "strong," "mighty"—"I subdued those that dwell in strong fortresses."[11] According to R. Moses Hakkohen, who takes the א as radical—comp. אביר "the chief" (1 Sam. xxi. 8) —it means "like a hero."

14. לחיל *The riches.* Comp. החיל "the wealth" (Deut. viii. 17). נודד *Moving.* A transitive verb, governing the accusative. כנף *Wing.* This figure is used because the nations have just been compared with eggs, and birds come from eggs.

15. הגרזן. An instrument to cut with. Comp. נגרזתי, "I have been cut." (Ps. xxxi. 23.) *Shall the axe*, etc. That is to say, It is God that has given the power to the Assyrians. משור. Only one parallel is found to this word; וישר, "And he cut" (1 Chr. xx. 3); it is derived from a verb ע"ע (שרר, "to cut"), after the form of מְעוֹז, "strength."[12] Another figure is contained in the succeeding כהנפת שבט = כהניף שבט ואת מרימיו ותנופת מרימיו.[13] "It is like the shaking of the rod; and this is principally the action of them that lift it up." כהרים מטה. *As the lifting up of the staff*, which is done by the people, not by the wood.[14]

16. *Among his fat ones, leanness.* This refers to the death of the nobles of Assyria, related 2 Chr. xxxii. 21. יִקַּד *He will kindle.* Comp. וַיֵּרֶד, "And he came down" (Ps. xviii. 10.)[15] יקד. *A burning.* A noun like כְּפֹר, "hoar frost" (Ps. cxlvii. 16.)

17. *The light of Israel.* God. *Shall be a fire.* This refers to the angel that destroyed the Assyrian camp. *His thorns and his briers.* The wicked.

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[11] This is against the accents, which join כביר with ואסיר and separate it from יושבים: besides, the construction of the words, the adverb or object באביר being placed before the verb יושבים, is very unusual; the regular order would be יושבים כביר According to I. E. כַּבִּיר = כַּבְּיר; according to R. Moses Hakkohen כְּאַבִּיר = כְּבְּיר.

[12] מַישׁוֹר with Dagesh in ש and Pathah under מ; מָעוֹז has long Kamez under מ, to compensate for the omission of the Dagesh, because the succeeding letter is a guttural.

[13] Ibn Ezra read ואת מרימיו, while our editions have את מרימיו. Rashi seems also to have read ואת. I. E. does not at all explain the meaning of את; he ignores it entirely as if ואת מרימיו were the same as ותנופת = ומרימיו.

[14] A. V., "As if the staff should lift up itself, as if it were no wood."

[15] Verbs פ"י of this class take as a rule a Zeré in the second syllable of the future Kal; *e.g.*, יֵצֵא יֵרֵד, but occasionally Pathah, *e.g.* וַיֵּרַד יִקַּד.

18. *And the glory of his forest and of his fruitful field.* A figure, signifying that his armies would be as numerous as the trees of the forest, and as the ears of a fruitful field. *Both soul and body.* He destroyed them as if it were by burning.[16] מְסוֹס, *Destruction.*[17] A noun like יְקֹד; it is not in the construct state. נוסס. *Wonderful;*[17] appearing as a miracle (נֵס).

19. *And the rest of the trees*, etc. There will escape but a few, whose number even a boy that has not yet had practice in counting, will be able to calculate and write down.

20. *That smote them*, the Assyrians. This verse shows, that many of the men of Judah conspired against their king.

21. שאר יעקב. *The remnant shall return.* This is the name of the prophet's son, which is to be explained now. Supply יעקב, after the first שאר. "The remnant of Jacob, that is Judah, will return;" repeat likewise ישוב before אל: "The remnant of Jacob will return to the mighty God" (comp. Prov. xxi. 14). The verse, if written in full, would run thus: שאר יעקב ישוב, שאר יעקב ישוב אל אל גבור. "The remnant of Jacob will return, the remnant of Jacob will return to the mighty God." *Mighty*, who is able to help them.

22. *For though*, etc. Although Israel should in those days be as numerous as the sand of the sea, only those that will return to God will remain; for destruction, which is decreed—חרוץ, "decreed;" comp. חרצת, "thou hast decreed" (1 Kings xx. 40)—by God, will come like a river, overflowing with righteousness.

23. נחרצה. *A decree is made* by God.[18] Comp. חרצת (1 Kings xx. 40).

24. *Inhabitants of Zion.* All the other towns of Judah are already conquered. *He will smite thee*, in his thought.[19] בדרך מצרים *On the way to Egypt.*[20] Sennacherib was then on his march to Egypt.

25. מעט מזער. *A very little.* Supply בימים, "of time." *And the indignation*, etc. And mine anger and wrath, on account of

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[16] Not only the soul, that is, the life, was destroyed, but also the whole body, as if it were entirely burnt, nothing being left.

[17] A.V. "As when a standard bearer fainteth."

[18] Supply the feminine noun גזרה, "decree," to the adj. נחרצה.

[19] Because in reality he could not do it; his army was destroyed before Jerusalem.

[20] A.V., "After the manner of Egypt."

their great iniquities will all be spent. תבליתם. *Their iniquities.* According to some, "their destruction;" comp. בלותי, "My old age"[21] (Gen. xviii. 12). The form of the word is like that of תִּכְלִית (Ps. cxxxii. 32).

26. וכמכת מטהו=ומטהו. As he smote with his staff at the sea, when the water flowed back over the Egyptians. *So shall he lift up.* This refers to the defeat of Sennacherib, after which he returned to his own country disappointed.

27. *His burden.* The burden imposed by the King of Assyria. *Thy neck.* Judah's neck. וחבל. *And shall be destroyed.* Comp. וְחִבֵּל, "And he will destroy" (Eccl. v. 5). The yoke is broken, when the neck has become very fat; it is a figurative expression for, "Judah will become mighty."

29. מעברה. "The passage," or the name of a place. לנו. *They have taken up their lodgings.* Comp. ללון, "To stay over night." (Gen. xxiv. 23.)

30. צהלי. *Lift up the voice.* Comp. מצהלת, "the neighing of the horse" (Jer. viii. 16.) בת גלים. Name of a country. בת has here perhaps the same meaning as in בת־ציון. ("The state of," "the people of.")

31. הגבים. Name of a place; or "pits;" comp. גובא, "pit, in Chaldee." העיזו. *They saved*[22] themselves or others of Israel; it is a transitive verb; comp. העז, "Save" (Exod. ix. 19).

32. *And yet*, etc. There will yet come a day when he will stay in Nob.

33. מסעף *Shall cut off the branches* (סעיפים). Comp. לא תפאר "Thou shalt not take off the crown" (פאר, Deut. xxiv. 20); ושרשך "And he will take away thy root" (Ps. lii. 7). פארה *Bough.* Comp. פארות "Branches" (Ez. xvii. 6). במערצה *With strength.*[23] Comp. עריץ "strong." *And the high ones of stature shall be hewn down*, etc. The nobles shall be cut off.[24]

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[21] תבלית is, according to the first explanation another form for תִּבֶל (Lev. xx. 12); according to the second it is formed from בלה, "to wither," as תכלית, from כלה.

[22] A.V., "Gather."

[23] A.V., "Terror,"

[24] The addition of בעבור כי in the Hebrew text is a mere indication that the succeeding remark explains the propriety of the use of this figure; it is not the explanation of the conjunction ו.

34. ונקף *And he shall cut down.* סבכי The trees that are thick with branches.[25] בברזל *With the axe,*[26] that is, by means of the angel.[27] *And Lebanon,* etc. The princes, that are compared with the trees of the Lebanon, shall fall. בברזל אדיר = באדיר "By a mighty axe;"[28] ברזל is to be supplied from the preceding בברזל "with the axe."

## CHAPTER XI.

The majority of commentators apply this chapter to the Messiah, as if the prophet said, The Assyrian army, which is now attacking Jerusalem, will perish; but besides this partial deliverance, a time of complete redemption will come for Jerusalem. R. Moses Hakkohen refers the chapter to Hezekiah, on account of its being the continuation of the prophecy recorded in the preceding chapter.[1]

1. חטר *Rod.* Comp. חוטרא, the Chaldæan translation of מטה. נזע Seed.[2] נצר *Branch.* Comp. xiv. 19. *And there shall come forth,* etc. Hezekiah was very young at the time of this prophecy.[3]

2. ונחה *And shall rest.* Comp. וישבה (Lev. xxiii. 13), "And she shall return." It is a verb ע"ו (נוח).[4] *The spirit of the Lord,* that is, *the spirit of wisdom and understanding,* such as, *e.g.,* was assigned to Joshua (Deut. xxxiv. 9). *And might.* Hezekiah was mighty, as stated (2 Kings xx. 20).

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[25] A. V., "Thickets." [26] A. V., "With iron."

[27] "The angel," that destroyed the Assyrian host before Jerusalem.

[28] A. V., "By a mighty one."

[1] Ibn Ezra does not directly decide in favour of either opinion, but tries throughout the chapter to show that both views can be fairly upheld. The connection with the preceding chapter, however, which is to recommend the view of R. Moses Hakkohen, is a very feeble support, since the transition from momentary relief to the lasting Messianic redemption, even in one and the same chapter, would be quite natural.

[2] A. V., "The stem." Ibn Ezra does not give the derivation of the word; in the three passages of the Bible where it occurs, it can be translated either "stem," or "seed."

[3] Comp. ix., note 9.

[4] The rule is that the third person feminine past Kal of verbs ע"ו has the accent on the first syllable, but with Vav conversive on the second.—I.E. means perhaps to say that ונחה is derived from נוח, not from ינח.

3. והריחו *And his enquiry.*[5] The ear is sometimes deceived in hearing sounds, which are only imaginary; the eye, too, sees things in motion, which in reality are at rest; the sense of smell alone is not deceived. He will properly investigate the question before him "by his piety;" he will not judge according to what he seems to see or to hear, because the testimony of the witnesses[6] might be false.

4. The rebuking and judging mentioned in this verse are privileges of royalty. *And he will judge the poor with justice.* According to the rule, "Neither shalt thou countenance the poor in his cause" (Exod. xxxiii. 3). ביושר = במישור "With equity." לענוי ארץ *The meek of the earth.* The good. *With the rod of his mouth.* With his mouth, which is, as it were, a rod for the wicked.

5. *And righteousness shall be,* etc. And uprightness will never depart from him in all his doings.

6. *The wolf shall dwell,* etc. The peace that will be in his days is now figuratively described. ומריא I have already explained (i. 11); it is a species of cattle, the fat of which is forbidden.[7]

7. פרה The large cattle; the younger of the breed is called עגל (ver. 6). Some assert that the female of cattle is stronger than the male.[8] *Shall eat straw.* As if his nature had changed, and he would no more, in seeking prey, inflict suffering upon others.

8. ושעשע *And shall play.* In this sense the word has always the reduplication. חור The aperture of the nose or mouth. מאורת The eye, which receives the light.[9] הדה He stretches

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[5] A.V. "And shall make him of quick understanding."—I. E. derives והריחו from הריח, "to smell," and explains why this verb has been chosen to signify "to enquire," or "to investigate properly."

[6] "The witnesses," is either to be taken literally and referred to "to hear" alone, or figuratively signifying "the eye," and "the ear," and referred to both "to see," and "to hear."

[7] See c. 1, note 27.

[8] This remark of I. E. is perhaps to explain, why the feminine form פרה is used with the masculine דב for the whole species.

[9] חור and מאורת are usually explained as the holes from which the animals mentioned in this verse come forth. A. V., "Hole," "Den."

forth; ה perhaps for י. Comp. יָדוּ "stretch forth" (Jer. l. 14); or it is hapax legomenon.[10]

9. *They shall not hurt*, etc. The asp and cockatrice will do no harm, as if all Palestine were full of the knowledge of the Lord; for it is an acknowledged fact, that he who knows the Lord will never destroy, but always build and improve. כמים אשר לים מכסים = כמים לים מכסים "Knowledge will increase, like the water which covers the sea." The water is never stopped, so knowledge will continually make progress.

10. *To him shall nations seek.* "To him," that is, to Messiah, "shall nations seek," that is, shall all nations be subjected. But according to the above-mentioned view of R. Moses Hakkohen,[11] this verse may predict the circumstances which would accompany the miracle of the sun; comp. "the princes of Babylon, who sent unto him to enquire of the wonder" (2 Chron. xxxii. 31). כבוד = בכבוד "With honour;" comp. בית = בבית "in the house" (2 Kings xviii. 15).

11. *The second time*, with regard to the deliverance from Egypt. This verse may be taken as a proof[12] that the prophet in the whole passage refers to the Messianic period; for the restoration during the second temple was not complete,[13] since not all the tribes, and not even all the men of Judah, returned to Palestine. He who refers the chapter to Hezekiah finds in this verse the description of the return of the people[14] to Palestine, when they found that Jerusalem had escaped unin-

[10] According to the first explanation הדה is not hap. leg., although no other instance of the word is found in the Bible, because several examples are found of ידה, which is considered to be same as הדה.

[11] That this chapter refers to King Hezekiah, not to Messiah.

[12] According to the view "of the majority of commentators" mentioned in the beginning of this chapter. The general redemption of Israel, as predicted in this verse, did not take place in the days of Hezekiah; for the ten tribes remained in exile.

[13] The deliverance of Judah from the Assyrian invasion in the days of Hezekiah did not correspond to the promise given in this and the following verses.

[14] In consequence of the Assyrian invasion, a great many of the Israelites seem to have left Palestine, in order to avoid the miseries and dangers of war and foreign occupation.

jured, and that Sennacherib had died after the loss of the greater part of his army.[15]

12. *And He shall set up an ensign.* God will, as it were, lift up a banner among all nations, in order that the Israelites should see it and return to their land. *Israel.* The ten tribes,[16] for Judah is mentioned separately.

13. *The envy also of Ephraim,* etc. Ephraim will not be jealous, that Messiah will be of the tribe of Judah; or, if Hezekiah be the person here indicated, that his kingdom will be strengthened. *And the adversaries of Judah.* The enemies of Israel generally;[17] if the prophecy refers to Hezekiah, Aram [18] is to be understood. *Shall not vex Ephraim,* by taking revenge for their hostilities in the days of Pekah.

14. ועפו According to some, "And they will spread;" [19] comp. מגלה עפה "A roll that was spread" [19] (Zach. v. 1). According to R. Moses Hakkohen it is hapax legomenon, and means "they will rest." פלשתים Supply מקום or ארץ "The place," or "the land" of the Philistines. *Toward the west.* The Philistines dwelt in the west of Palestine. *Them of the east.* The Syrians. *They shall lay their hand upon Edom and Moab,* in order to spoil them. משמעתם. Supply יסורו אל or יסורו תחת "Will come under their supremacy."

15. והחרים *And shall utterly destroy.* Comp. חרם "doomed to destruction" (Lev. xxvii. 29). The Israelites shall then cross upon dry land, and the sea shall not hinder them by rapidly returning to its bed. בעים Hapax legomenon. ם is part of the root. The meaning of the word is, "with strength." Those

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[15] This is not quite in accordance with xxxvii. 36; there it is said that *all* his men died, but I. E. in his commentaries frequently remarks that כל "all," is not to be taken literally. Compare I. E. on Ex. xvi. 6.

[16] I. E. fails to show how he can explain the return of the ten tribes, according to the opinion of R. Moses Hakkohen, who says that the whole chapter refers to Hezekiah.

[17] של ישראל must be supplied in the text; the phrase שונאיהם של ישראל is a phrase often met with in the Talmud and the Midrash. It is perhaps omitted by the carelessness of the copyist. Without this interpolation the remark of I. E. remains without sense.

[18] Aram is named as the ally of Israel against Judah.

[19] A. V. "They shall fly," "flying."

that compare it with תבעין בעיו (xxi. 12) have no knowledge in grammar.[20] הנהר The Nile.[21] והדריך *And make go over.* It is a verb with two accusatives.[22]

16. *And there shall be an highway*, etc. This verse explains the purpose of the "utter destruction" and "smiting" (ver. 15). *As it was to Israel*, etc. This refers to the dividing of the Red Sea at the Exodus from Egypt.

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## CHAPTER XII.

1. *And thou shalt say.* The second person refers to the Israelites, who returned home. כי *Though.* Comp. רפאה נפשי כי חטאתי לך "Heal my soul, although I have sinned against thee" (Ps. xli. 5).

2. הנה אל ישועתי The God of my salvation is with me,[1] and therefore אבטח "I will dwell in safety."[2] יה. The explanation of יה, the half of the name of God, will be found in the Book of Psalms,[3] and of זמרת in the Pentateuch (Exod. xv. 2).

3. *And you will draw water.* By this figure the prophet indicates that they will rejoice exceedingly, as the thirsty rejoices when he draws water.

4. *And you shall say* one to the other. קראו Call aloud. עלילותיו His deeds.

5. זמרו *Sing.* Comp. זמרת "the best fruit" (Gen. xliii. 11).

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[20] The root of בעיו is בעה, while in בעים the ב is a preposition, and עים "strength" is the root.

[21] הנהר "The river" is frequently used as a proper noun for פרת "Euphrates;" so also in this verse, according to Rashi. But "the tongue of the Egyptian sea" being mentioned before, it is not impossible that "the river" refers to the Nile.

[22] "Men" and "river."

[1] A. V. "God is my salvation."

[2] A. V. "I trust."

[3] In his Commentary on Ps. cxviii. 17, I. E. explains וזמרת, but not the meaning of יה. He intended perhaps to do it on Ps. lxviii. 5, to which verse he refers also in his commentary on Isaiah xxvi. 4. It is, however, explained, Ex. iii. 15, and Sefer Hashem, c. 8.

Lit. "Give the best and choicest thing." מודעת *Known.* Participle Hophal. נאות *Excellent thing.* Feminine, as seen by the affix ת.[4]

6. *Cry out*, etc. It is right, that thou, O Zion, shouldst lift up thy voice, for God is in thy midst.

## CHAPTER XIII.

1. The fall of Babylon is recorded after the ruin of Assyria, because it was Babylon that conquered Assyria.[1]

2. נשפה *High.* According to some related to נְשֶׁף (v. 11) "dimness;"[2] more correctly it may be compared with שְׁפָיִם "heights" (xli. 18), נ in that case being the characteristic of the Niphal; in both cases it means "high;" or the word must be considered as hap. leg. *For them.* For those that come to attack Babylon. *That they may go into the gates of the nobles.* They shall come and march at once into the country; they will undoubtedly conquer it.

3. *I.* God is speaking. למקדשי "Those that are appointed by me for the purpose."[3] *That rejoice in my highness.* "That are glad to show my might," or, "whom I caused to rejoice in the power I gave them."

4. קול המון *A resounding voice.*[4] It is the nature of mountains to echo the sound of words uttered by any person, and this echo is alluded to by the expression קול המון. The root of המון is המה "resound;" comp. הומה "being in an uproar" (1 Kings i. 41). The prophet explains also what this noise among the kingdoms of the heathen people signifies; Cyrus, the king of Persia, and Darius, the king of Media, became allies in a war

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[4] It agrees therefore with the feminine מודעת זאת "this is known."

[1] According to Ktesias, the Babylonians under Nabopolassar, with the Medes under Cyaxares, captured and destroyed Nineveh about 606 B.C.

[2] הר נשפה Lit. "dark mountain," that is, a high mountain, the summit of which seems to be dark.

[3] A. V., "My sanctified ones."

[4] A. V., "The noise of a multitude."

against Babylon; this is distinctly stated in Daniel.[5] מפקד "He is appointing officers," or, "he is causing to number;" comp. פקודים "number. The word מפקד governs two accusatives.[6]

5. *They come from a far country.* They come from the country of Elam.[7] *From the end of heaven.* As if they came from the extremity of heaven; that is, they come from a great distance. *The Lord cometh.* The decrees of the Lord are coming, they will soon be fulfilled. *And the weapons of His indignation.* Persia and Media.

6. משדי *From the Almighty.* "This destruction shall come from the Almighty, and who shall be able to prevent it?" According to others: "From a destroying hero" (ישודד = שדי), but the former explanation is the right one.[8]

7. *All hands,* viz., of the Babylonians.

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[5] The passages referred to are: "The kingdom is divided, and given to the Medes and Persians" (Dan. v. 28), "And Darius, the Mede, took the kingdom, being about threescore and two years old" (ib. vi. 1.) On the latter verse I. E. remarks, "It is known that Cyrus took Babylon, as stated in Isaiah; Cyrus is therefore called the king of Babylon" (Ezra v. 13), "but Darius the Mede, his father-in-law, was, as we learn from the history of Persia and Media, his ally, and was made by him viceroy of Babylon." "They were both kings of Babylon at the same time, but it was by order of Cyrus, the king of kings, that the Jews returned to Jerusalem after the fall of Babylon."

[6] According to the first explanation, מפקד is a denominative from פקיד "officer;" according to the second it is derived from פקד "to number." מפקדים in the Hebrew text is probably a corruption of מִנְזֶרֶת פְּקֻדִּים.

[7] The Elam mentioned by I. E. cannot be the Elam of Dan. viii. 2, the Persian province with the capital Susa, which is in the immediate neighbourhood of Babylonia, and by no means more entitled to be called "a far country" with regard to Babylon than Media, named in this same chapter (ver. 17.) The remark of I. E. is probably based on Is. xxi. 2, "Go up, Elam," &c. and he seems to suppose that there was, besides the west Persian province Elymais, including Susiana, Dan. viii. 2, another Elam or Elymais, an independent state in the north and east of Media and Persia (comp. Jer. xlix. 34, Ez. xxxii. 24). The Elamites, warlike Semitic tribes (comp. Gen. xiv. 1, x. 22), had spread over the whole of the country between the Caspian Sea and the Persian Gulf, and left here and there traces of their conquests. Hence the Elymais, in the west of Persia, and another Elymais, in the north of Media; hence the great uncertainty and discrepancy among the ancient geographers and historians concerning the extent and position of Elymais. (See Smith's Dict. of Greek and Rom. Geogr. *sub voce* Elymais; Niebuhr, Assur and Babel, p. 382, ff.)

[8] The second explanation is rejected, probably because there is no instance of שדי being used in that sense.

8. פני להבים *A face of flames.* A face burnt by the intensity of the pains. According to others: "The face of the Lehabim;"[9] "Lehabim" being the name of a nation similar to the Ethiopians.

9. אכזרי *Cruel.* The י is paragogic, as in פנימי[10] "inner" (1 Kings vi. 27). *The land,* viz., of the Chaldæans.

10. וכסיליהם According to some, כְּסִיל is the name of the star which is nearest to the south pole, at the sight of which the camels die.[11] My opinion is[12] that כסיל is the "Heart of the Scorpion constellation;" it is, however, possible that כסילים in this verse—comp. כְּסָלִים "flanks" (Lev. iii. 4)—signifies the stars near the poles.[13] R. Jonah remarks that there is only one star named כסיל, and that here, in the plural כסילים, other stars are

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[9] Comp. Genesis x. 13.

[10] The י in פנימי is not of the same kind as that in אכזרי, as stated by I. E. himself (Moznaim, On the Hirek); in his commentary on Lev. xvi. 21, he quotes פנימי as an instance of an adjective with יו"ד להתיחס, a formative י to indicate "relation." In his Safah Berurah (p. 29), however, he quotes פנימי and אכזרי as two instances of the paragogic י (יו"ד נוסף). This discrepancy seems to have its origin in the use of the word נוסף "additional" in two different meanings, (*a*) "not radical but formative;" (*b*) "not essential but superfluous."

[11] The star near the south pole is seen by the inhabitants of the northern hemisphere only in the midst of the summer, when the camels are exposed to the greatest heat. The name of the star is, according to I. E. (on Amos v. 8) "Edom" in Hebrew, "Sahil" in Arabic; it is now known by the name "Kanopus."

[12] Concerning the four constellations mentioned in the Bible עָשׁ כְּסִיל כִּימָה חַדְרֵי תֵימָן (Amos v. 4, Job ix. 9, xxxviii. 31), I. E. gives the following explanation: חדרי תימן Kanopus and the stars round him; עש the Great Bear; כסיל the Heart of the Scorpion; כימה the left eye of the Taurus. (In his Kele Nehosheth, a description of an astronomical instrument and its use, כימה is identified with "Algadia," or the "Haedi" in the Auriga.) These four constellations occupy, according to I. E. the four most important spots of the celestial sphere; namely, עש is near the north pole; חדרי תימן near the south pole; כסיל near the south equinoctial point; כימה near the north equinoctial point. At present, however, the latter two are not near the mentioned points, because of the eastward motion of the Zodiac, which amounts in a hundred years nearly to one degree and a half.

[13] This derivation is also mentioned, and, as it seems, adopted by I. E. in his commentary on Lev. (iii. 4.) A distinction is therefore to be made between the singular כסיל "the Heart of the Scorpion," and the plural כסילים "the stars on the sides or flanks" of the two poles, hinted at in the dual form of the preceding שָׁמַיִם. (Comp. I. E., Sefer hashem, c. 1.)

included; comp. בתי הישן "the houses of ivory" (Am. iii. 15).[14] יְהֵלּוּ *They will let shine.*[15] Its form is like that of וַיָּחֵלּוּ "and they began" (Judg. xx. 31). Its root is הלל, and it is a transitive verb; comp. בהלו נרו "when he lights his candle" (Job xxix. 3).[16] יַגִּיהַּ *Shall cause to shine.* Likewise a transitive verb, as proved by יַגִּיהַּ חָשְׁכִּי "He will enlighten my darkness" (Ps. xviii. 29).

11. *The world.* Cyrus conquered many countries, as he says; "All the kingdoms of the earth the Lord, the God of heavens, hath given me" (Ezr. i. 2).

12. אוקיר *I will make precious.* A transitive verb; it is Hiphil of יקר "to be precious;" comp. הוקר רגלך "Withdraw (lit.: make rare) thy foot" (Prov. xxv. 17). *A man.* The male population, which will perish in war.

13. *Therefore I will shake it*, etc. A figurative expression for "the fugitive will nowhere find rest."

14. *And it will be.* And the army of the Chaldæans will be מֻדָּח *chased*, by the pursuers. מֻדָּח is participle Hophal, like מוקטר "burnt"[17] (Mal. i. 11) מֻגָּשׁ "offered" (ibid.) מֻצָּב "set up" (Gen. xxviii. 12).

15. *He will be pierced.* He will find no mercy. נספה *That is joined.* Participle Niphal.[18]

16. תשגלנה *They will be ravished.* It is read תשכבנה by euphemism.[19]

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[14] R. Jonah is here not censured so severely as in the commentary on Amos iv. 15. I. E. says there—of course only for the sake of a play of words, in which he frequently indulges, not with the intention to offend—אם כסיל אחד הוא בישמים רבים הם בארץ והוא אחד מהם. R. Jonah thinks that there was only one house of ivory in the days of Amos, namely the one built by king Ahab (1 Kings xxii. 39), because no mention is made of any other such house. The plural בתי הישן "houses of ivory" must, according to his opinion, include houses which were not of ivory. This opinion is justly—though too harshly—rejected by I. E.

[15] A. V. "Will shine."

[16] A. V. "When his candle shined."

[17] A. V. "Incense."

[18] The participle Niphal is called by I. E. "adjective" (שם התואר). Comp. Zahoth, On the Niphal.

[19] שגל had originally a less offensive meaning. Comp. שֵׁגָל "wife," "queen." (Ps. xlv. 10.); but in the course of time it became a more common and vulgar expression; the Massorites recommended therefore to replace this verb by the less offensive שכב "to lie," but only in reading; the written text was of course not altered by them.

17. *The Medes*, who are the most cruel people. *They shall not regard silver*, as being of any value; they shall only desire to slaughter.

18. תרטשנה They shall dash to pieces.

19. *And Babylon, the glory of kingdoms.* And Babylon that HAS BEEN the glory of kingdoms; comp. הבית הזה יהיה עליון "this house which will HAVE BEEN high" (1 Kings ix. 8).[20]

20. לא תשב It shall not be inhabited. יהל *Shall pitch his tent.* יאהל = יהל Comp. מאזין = מזין "listening" (Prov. xvii. 4). ערבי *The Arabian.* The word has here the same meaning as ערב Jer. xxv. 22 and Is. xxi. 3. Even the Arabian, who is accustomed to move from place to place, will not pitch his tent there.

21. ציים "Beasts that dwell in the desert" (צִיָּה). אוחים hap. leg. "Beasts at whose sight everyone is terrified."[21] בנות יענה *Owls.* A well known kind of birds. שעירים "Beasts like Shedim;[22] "wild goats."[23] אוחים might also be taken as a kind of birds.

22. איים *Vultures.*[24] Plural of אִיָּה "Vulture" (Lev. xi. 14). וענה "And will sing"[25] or "And will dwell;" comp. מעון "habitation" (Ps. xxvi. 8). באלמנותיו[26] According to some the same as בארמנותיו "in his palaces;" comp. Ez. xix. 7; but as the letters—with the exception of א ה ו י—do not interchange,[27] it is

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[20] The point of comparison seems to be the different use made of the future tense in two successive parts of the same verse. In the verse of the Book of Kings referred to, יהיה is used for the past, while ישום is a proper future; (in the corresponding passage of 2 Chron. vii. 21, יהיה is replaced by אשר היה). Here even the same word והיתה is used once as a past and once as a future.

[21] This is not the opinion finally adopted by I E.; at the end of the verse he gives another explanation. A. V. "Doleful creatures."

[22] In his commentary on Lev. (xvii. 7) I. E. explains שעירים according to the context by שֵׁדִים imaginary beings similar to wild goats, worshipped by superstitious peoples; but here, being mentioned together with wild beasts, it is explained by "beasts in the form of Shedim" (כדמות שדים).

[23] A. V. "Satyrs."

[24] A. V. "The wild beasts of the islands."

[25] A. V. "Cry."

[26] A. V. "In their desolate houses."

[27] This rule is not only not always borne in mind by I. E., but often directly contradicted, as *e.g.*, Moznaim, *sub voce* המתהפכים.

better to explain the expression thus: "And every one of the vultures will sing with his widows." ותנים *And dragons.* Comp. Job xxx. 29.

## CHAPTER XIV.

1. *For the Lord will have mercy*, etc. When Babylon was taken, Cyrus allowed the exiled Jews to return home. ונספחו *And shall be joined.* Comp. ספחני "join me" (1 Sam. ii. 36).

2. *And the people shall take them*, etc. When people will see how Cyrus honours Israel, they will like to be servants to the Israelites.

3. מעצבך *From thy hardship.* Judah is addressed. מעצבך "from thy hardship" refers to the sufferings of the body, מרגזך "from thy trouble" to those of the heart.[1]

4. מדהבה *Gold.*[2] Comp. דהב the Chaldæan translation of זהב "gold;" in Arabic it is likewise דהב (ذهب). The gold of the tribute is meant here.

5. *The staff.* A figure signifying "kingdom." *The rod.* The same. The king is like a shepherd, the people like his flock.

6. מכת *Stroke.* It is the construct state; supply יד "of the hand," or "with the hand;" comp. יין השותים במזרקי "They that drink wine out of basons [of silver or gold]"[3] (Am. vi. 6). מורדף *Persecuted.* Participle Hophal. The meaning of the whole sentence is: "Who ruled over him that was persecuted without intermission." The word מורדף might, however, be taken in the active sense "persecuting."[4]

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[1] This distinction between עצב and רגז can only refer to the relative meaning of these two words, when following each other; but עצב by itself is used also for the trouble of the heart and soul; comp. Gen. xlv. 5, 1 Sam. xx. 34. A. V, "From thy sorrow and from thy fear."

[2] Literally, "she that exacted gold," מַדְהֵבָה being part. fem. Hiphil of דהב. A. V., "The golden city."

[3] The accents favour this explanation; מַכַּת as well as בְּמִזְרָקִי have a disjunctive accent.

[4] The text has פעול; but as a contrast to the first explanation is intended, which describes מרדף to be פעול "passive," we must read in the second explanation פועל "active." I. E. says that although the form is passive, the meaning of the word is active (פועל בטעם). The Hophal, as the passive of the

7. *Is at rest*, since the death of the King of Babylon. פצחו *They break forth.* The root פצח in Arabic means "to speak poetically."

8. *Yea, the fir trees*, etc. For he had caused the fir trees and the cedars to be hewn down, to build with them fortresses and ramparts.

9. שאול *The grave.*[5] It is common; therefore רַגְזָה (femin.) and עורר (mas.). רפאים *The dead.* The א is, perhaps, instead of ה (the root being רפה "to be weak"). עתודי *The chiefs* (lit., "the he-goats"). Comp. "An he goat also and a king" (Prov. xxx. 31). *It hath raised up from their thrones.* They were rising from their thrones as if they were alive; it is possible that the Babylonians had the custom of having thrones in the graves of their kings.

10. *All they*, etc. They would, if they could, speak thus. חלית *Art thou become weak.* Root חלה "to be ill;" comp. מחלה "illness." (Exod. xv. 26).

11. יצע *Was spread.* It is the past,[6] like יָלַד "was born" (Gen. xxxv. 26); or the future[7] instead of the past.—As to the masculine form יצע (the subject רמה being feminine) compare לקח מהם קללה "And of them a curse shall be taken up." (Jer. xxix. 22); this is a poetical license; the same freedom in the use of the gender is to be noticed in the Arabian language. Concerning the following ומכסך, which is participle masculine,[8] the same remark is to be made.[8]

12. הילל Very probably "Lucifer," as בן שחר "morning star" proves. It is seen on certain days a little before dawn, and of all the host of heaven there is no star that shines with such brilliancy as this; its name is therefore הילל (lit., "splendour"); comp. יהלו "They shall cause to shine" (xiii. 11). חולש *Who didst weaken.* Comp. ויחלוש "And he defeated" (Exod. xvii. 13). According to others: "Who didst cast lots;"[9] comp. קלקל בחצים "He divined by arrows" (Ez. xxi. 26).[10]

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Hiphil, admits this active sense: "caused to persecute," and therefore also "persecuting."

[5] A. V. "Hell." Comp. I. E. on xxxviii. 10.

[6] Piel. of יצע. [7] Hophal of יצע.

[8] I. E. seems to have read ומכסך, instead of ומכסיך. There is, however, no difference in the sense, since the latter can be both plural and singular. (Ges. Hebr. Gr. § 93, 9.)

[9] Comp. חלשים "Lots." See Rashi ad locum. Talm. Babl. Shabbath, 149.

[10] This is said of the king of Babylon, when he came to attack Jerusalem.

13. *I will ascend to heaven.* An expression indicating the pride of the heart. *Upon the appointed mount.*[11] Upon mount Zion, which is the place appointed by the Lord for His sanctuary; comp. מועדי אל "the synagogues of God" (Ps. lxxiv. 8). This explanation is confirmed by the words which follow: "in the sides of the north;" for Zion was in the north of Jerusalem.[12]

14. Join this verse to the following: "Thou hast said, I will ascend," etc. "but thou shalt be brought down," etc. אדמה *I will be like.* It is Hithpael, the characteristic ת being absorbed by ד; the Dagesh in מ proves that it is Hithpael.[13]

16. ישגיחו. They shall look. אליך יתבוננו. They shall become reasonable through thee.[14]

17. תבל *The inhabited world.* This noun is feminine in every instance but the present.[15] Some refer the suffix to מדבר "wilderness," others to the Babylonian king, explaining וערין הרס "he hath pulled down his own cities." לא פתח. *He did not open.* Supply, "their prison."[16]

18. *In his house.* Which he had prepared for himself, that is "the grave;" comp. "man goeth to his long home" (Eccl. xii. 5).

19. There is an old tradition that when Nebuchadnezzar had died, and was buried, he was dragged out of his grave again, because the people of his kingdom were in doubt whether he really was dead, and feared he might again return to them as

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[11] A. V. "The mount of the congregation."

[12] Comp. Ps. xlviii. 3, "Mount Zion, on the sides of the north." I. E. remarks, בצפון ירושלים "on the north side of Jerusalem." Some critics questioned, in consequence of this remark, the veracity of the account which narrates the visit of I. E. to Jerusalem, because by nearly all recent descriptions of the holy city, Zion is to the south of it. But a distinction must be made between עיר דוד "the city of David," which is also called מצדת ציון, "the stronghold of Zion," or ציון "Zion," and הר ציון "the mount Zion." Whatever position antiquarians assign to the former, the latter was to the prophets and poets of the Bible identical with "the mount of the house of the Lord," "the holy mount," and is therefore in the north, or, more accurately, in the north-east of the old city of Jerusalem. Comp. Ez. xl. 2.

[13] The Dagesh in מ distinguishes it from the Niphal; אֶנְדַּמָּה=אֶדָּמֶה is the Niphal, אֶתְדַּמֶּה=אֶדַּמֶּה the Hithpael.

[14] A. V. "They shall narrowly look upon thee."

[15] The masculine suffix in וְעָרָיו is supposed to refer to תבל. See Note 21.

[16] It is not clear whether I. E. takes בית מאסרם=ביתה "prison," or sup-

he had done before.[17] This is perhaps really the fact; there is at least no doubt, that this verse refers to Nebuchadnezzar, who was the first of the Babylonian kings that reigned over Israel. This we may infer also from the words "Prepare slaughter for his sons" (ver. 21).[18] כנצר As a bough. מטועני *Pierced.* Comp. طعن (טען) "to pierce" in Arabic. According to some,—who in a rather circuitous way derive it from טען "to load," comp. טענו "load" (Gen. xlv. 17)—"full."[19] מובס *Trodden.* A verb ע"י; (root בוס.)

20. תחר *Thou shalt be joined.* The radical א is dropped;[20] comp. אהב "I love" (Prov. viii. 17); according to the grammarian R. Jehudah, י is omitted, and the word is derived from יחד "to be together." *For thou hast destroyed thy land,* even thy land, how much more other countries; this explains the words: "And he pulled down his cities" (ver. 17).[21]

21. *To his sons.* To Belshazzar and his whole family. *Their fathers.* His father Evil Merodach and his grandfather Nebuchadnezzar. ערים Enemies.[22] Comp. ערך "thine enemy" (1 Sam. xxviii. 16). ומלאו וגו' *Nor fill,* etc. For they would stir up hatred everywhere; ולא מלאו=ומלאו. According to others: "the face of the world will then be filled with cities," because the Babylonian kings will no longer be the masters of the earth.

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plies בית מאסרם, and besides the verb לשוב "to return;" the rendering of the whole phrase would accordingly be, "He opens not their prison, that they return home."

[17] See Rashi *ad locum,* and Dan. iv.

[18] The question seems to be, whether this prophecy (verses 4—20) refers to Nebuchadnezzar, the first Babylonian tyrant that ruled over the Jews, whose fate, according to tradition, was just that described in verses 18—20, or to his grandson (according to I. E.) Belshazzar, the last king of Babylon, who was slain (Dan. v. 30), and most probably not buried with the honours of a king. I. E. is in favour of the former, because the extinction of the dynasty predicted in the words, "Prepare slaughter *for his children,*" etc., was not to begin with the king addressed here, but with one of his descendants.

[19] מטעני חרב "full of wounds with the sword." A. V., "Thrust through with a sword."

[20] Root אחר "to join."

[21] According to this remark, the suffix in עריו (v. 17) refers to Nebuchadnezzar, not to תבל "the world." V. 17, I. E. seems to be of opinion that it refers to תבל, introducing the other explanation by יש אומרים "Some say."

[22] צרים=ערים. The interchange of צ and ע is especially noticed in comparing Hebrew words with the corresponding Chaldæan ones, *e.g.* עיר=ציר "messenger;" ארע=ארץ "earth." A. V., "Cities."

22. שם *Name.* The person himself.[23] שאר *That is near to* him.[24] Comp. Lev. xx. 6. The father is meant. נין Son. נכד Grandson.[25]

23. קפוד *Hedgehog.*[23a] Awell known animal. According to some קפוד is derived from קפד "to roll" — comp. קפרתי "I rolled" (xxxviii 12)—on account of its power of rolling itself together. מטאטא *Besom.* All agree that this word is hap. leg.; it signifies an instrument wherewith refuse is removed.

24. *He hath sworn.* The decree of God is His oath.[26] *I thought.* "Whatever I had planned, as far as concerned the past, has come to pass, and the same will be the case concerning the events that are planned for the future."

25. *As I have thought to break Assyria in my land*, that is, in Jerusalem, where His residence is. *From them.* From my land and from my mountains.

26. *This is the purpose*, etc. So will this plan be carried out, which I formed against Babylon. *For all the nations.* For Assyria, for Babylon, each in its turn.

27. *For the Lord of hosts*, etc. "Since the Lord has decreed, who can annul it?"

28. המשא.[27] "The prophecy"[28] or "a parable in the prophetic style," as is apparent from the words "For out of the serpent's root," etc.

29. צפע *Cockatrice.* It is the same as צפעוני (xi. 8); it is more dangerous than the serpent.—Hezekiah shall be mightier than his father, and more dangerous to the Philistines (comp. 2 Kings xviii. 8). *And his fruit.* The fruit that he will bring forth, will be שרף מעופף *a fiery flying serpent;* the flying one is the most dangerous of the fiery serpents.

30. בכורי דלים *The firstborn of the poor.* Israel, who had become impoverished sooner than any other nation,—Israel shall enjoy abundance and safety; the opposite fate shall befall

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[23] Comp. I. E. on Ruth iii. 16, and Sefer hashem, c. 1.

[23a] A. V., "Bittern."

[24] A. V., "Remnant."

[25] A. V., "Nephew."

[26] According to I. E. the unchangeable decree of the Lord is called "His oath;" it is an anthropomorphism.

[27] Here a new chapter commences, according to I. E.

[28] A. V., "Burden."

the Philistines. *Thy root.* The fathers. ואחריתך *And thy remnant.* Thy children; comp. לאחריתו "to his posterity" (Dan. xi. 4).

31. הילילי *Howl.* Lift up thy voice publicly. *For there shall come from the north a smoke.* The king of Assyria, and probably Sennacherib is meant, as may be inferred from the words "that the Lord hath founded Zion" (ver. xxxii).[29] בודד *Alone.* Related to בָּדָד "alone." במועדיו *In his castles.*[30] The smoke shall enter, and no one shall be able to remain there, even alone.

32. ומה יענה מלאכי גוי And what shall each of the messengers of the nation answer?[31] *That the Lord hath founded Zion,* and therefore Assyria cannot conquer it; when the nations shall enquire, what has become of Jerusalem, the messengers will give this answer to those that have sent them.

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## CHAPTER XV.

1. בליל *In the night of.*[1] ליל is in the construct state. It is an elliptical expression for "in the night of such and such a day of the week."[2] מואב *In Moab.*[3] במואב=מואב; the preposition ב is omitted.[4] נדמה *Was destroyed.*[5] Comp. ודמיתי "and I shall

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[29] From the words quoted, I. E. infers that the prophet speaks here of an enemy who is to invade Palestine with success, and to proceed unto Jerusalem; but there he is to be defeated. This was, in fact, the case with Sennacherib.

[30] A. V., "In his appointed times." מועד admits both meanings: "the appointed time," and "the appointed place."

[31] See iii. 12. A. V., "What shall one then answer the messengers of the nation."

[1] A. V., "In the night."

[2] An ellipsis, as supposed here by I. E. would be very unnatural; the qualified word may easily be omitted, but not the qualifying; we omit, *e.g.* "the house," but not the qualifying genitive. If לֵיל could only be the construct state, the whole sentence, שדד ער מואב, should be taken as the genitive; comp. Gen. i. 1, Hos. i. 1. See I. E. on Is. xxi. 11, and Moznaim, On the elliptical phrases in the Bible.

[3] A. V., "Of Moab."

[4] "Ar" and "Kir" being proper nouns, cannot govern a genitive; ער מואב and קיר מואב are therefore explained by I. E. to be identical with ער במואב and קיר במואב.

[5] A. V., "Brought to silence."

destroy"[6] (Hos. iv. 5). *Kir.* Name of a province of Moab; comp. Am. ix. 7.

2. הבית *The inhabitant of Bayith.*[7] יושב הבית=הבית; Bayith is a place in Moab.[8] *To the high places.* In order to worship the idols. *Their heads.* The heads of the Moabites. גדועה *A cutting.* It is a noun, (not a participle); comp. חבלתו חוב "his pledge for the debt"[9] (Ez. xviii. 7). The preposition ב "on" before כל ראשיו governs also כל זקן.[10] Comp. Gen. xlix. 25.[11]

3. *In their streets.* In the streets of the Moabites.[12] גגותיה *Her roofs.* The roofs of the country.[12] יליל *Shall howl.* Comp. ייטיב "he will do good"[13] (Job xxiv. 31); in both cases the sounding of the radical is an anomaly.

4. נפשו ירעה לו *His soul shall cry out unto him.*[14] "The soul

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[6] On Hos. iv. 5, I. E. remarks that דמה followed by אל signifies "to be similar," without אל "to destroy."

[7] A. V., "To Bajith."

[8] I. E. does not take "the high places" as in apposition "to Bajith and Dibon," because Dibon is mentioned as the name of a town which the Gadites had built (Numb. xxxii. 34), while במה "a high place," is only a sanctuary for worship and sacrifice.

[9] גדועה can be participle passive fem. Kal of גדע "to cut," or a noun like גבורה "victory." (Ex. xxxii. 18); the former is rejected, probably because זקן is masculine. It is, however, not clear why reference is made to Ez. xviii. 7; if it were only to prove the existence of a form פְּעוּלָה for nouns, better examples could be given, and even from the book of Isaiah itself; עזובה (vi. 12) is declared by I. E. to be a noun; and ובחברתו "And with his stripes" (liii. 5) is certainly nearer and more similar to גְּדוּעָה than is חֲבֻלָּתוֹ. The quotation is perhaps intended to be an example for the omission of the preposition ב before כל זקן. This ellipsis is explained by I. E. in two ways; by assuming that the preposition is sometimes omitted, *e.g.* חבלתו בחוב=חבלתו חוב, or by extending the force of the preposition before כל ראשיו, and referring it also to כל זקן.

[10] The passage is to be rendered, according to I. E., "And on every beard is cutting."

[11] The words referred to are מאל אביך ויעזרך ואת שדי, which are equal to מאל אביך ויעזרך ומאת שדי "By the Lord of thy father, who shall help thee, and by the Almighty."

[12] The masculine suffix is referred to the inhabitants, the feminine to the country; in the former case יושב "inhabitant" or עם "people," in the latter ארץ (f.) "land" is supplied.

[13] The regular future Hiphil of יטב is יֵיטִיב, that of ילל is יְיֵלִיל.

[14] A. V., "His life shall be grievous unto him."

of Moab shall cry out[15] unto him," or "the soul of every one of the armed soldiers will shout and say."

5. לְמוֹאָב For Moab. בְּרִיחֶיהָ וגו' *Her bars*, etc.[16] The bars of the country cry, etc.; comp. "Howl, O gate" (xiv. 31); or "Her bars have been brought to Egypt,"[17] whence the king of Assyria was coming,[18] or "to Zoar[19] near Sodom"; in either case עֶגְלַת שְׁלִשִׁיָּה "a heifer of three years old" is in apposition to Zoar;[20] or בְּרִיחֶיהָ being equivalent to בּוֹרְחֶיהָ—not to בְּרוֹחֶיהָ for how could a participle passive be formed of a neuter verb!—"her fugitive men came to Zoar." יַעֲרוּ *They shall raise up.* The second ע is not radical, but the reduplication of the radical ע. The form is irregular.[21]

6. *Nimrim.* Name of a place.[22] מְשַׁמּוֹת *Desolation.*[23] It is a noun; for were it participle Hiphil of a verb ע"ע (שׁמם), the שׁ would have Hirek (מַשְׁמּוֹת).

7. יִתְרָה *Abundance.* A noun. עָשָׂה *He hath gotten.* Comp. Deut. viii. 17. וּפְקֻדָּתָם *And that which they have laid up.* Comp. פִּקָּדוֹן "that which hath been delivered him to keep" (Lev. v. 23).—"They will carry their treasures to the willows of the brook, to hide them there," or better "they will carry away their treasures by boats on a certain river in their land, which flows between willows;" that is, they will carry their property to another place, where it may be kept for them.

8. עַד *Unto.* To be repeated before בְּאֵר אֵלִים "unto Beer Elim."

9. דָּם *Blood.* The blood of the slain of Moab. נוֹסָפוֹת *Additional evils.*[24] Supply רָעוֹת "evils;" comp. מְלֹאת עָוֹת=עָוֹת

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[15] יִרְעָה is derived by I. E. from רוּעַ=יָרַע "to cry out."

[16] A. V., "His fugitives."

[17] Zoan is, according to Targum and LXX., "Tanis" on the Nile. It is remarkable that I. E. identifies Zoar and Zoan, while he is generally opposed to the supposition of an interchange of letters, except אֹהֶל.

[18] Against Jerusalem, after having conquered Moab.

[19] See Gen. xiii. 10, xix. 22.

[20] I. E. does not explain why Zoar or Zoan is called "a heifer of three years old." According to Kimchi, because a heifer of three years old is big and strong.

[21] The regular Polel of עוֹר is יְעוֹרְרוּ.

[22] It is not clear whether I. E. takes only נִמְרִים or מֵי נִמְרִים together, as the name of the place; the latter is more probable.

[23] A. V., "Desolate."

[24] A. V., "More."

"impertinent words" (Prov. xviii. 23). כי אשית *For I will bring.* To be repeated before לפלטת: "for I will bring against the remnant of Moab a lion, namely the king of Assyria."

## CHAPTER XVI.

1. כר *The dromedary.*[1] A species of camel, that runs swiftly; comp. הכרי "the swift messenger"[2] (2 Kings xi. 19). According to some, הכר "the dromedary," is called מושל ארץ "the ruler of the earth," because its strides over the ground are the greatest;[3] but it is more correct to say that כר is in the construct state: the animal is found only in the possession of monarchs.[4]

2. והיה *And he*[5] *shall be.* The Moabite shall be. *The daughters of Moab.* The villages. Comp. Num. xxi. 32.

3. *Take counsel,* etc. The prophet says to Moab, "Before this misfortune befalls thee, take counsel for thyself." פלילה *Judgment.* The form of the word is like that of אכילה "eating" (1 Kings xxi. 32); comp. פלילים "judges" (Deut. xxxii. 21). *Thy shadow.* To hide the Israelites, when they take refuge with thee. נדחים *Outcasts.* People that are banished from their home. נודד *Him that wandereth,* without being banished.[6] *Bewray not,* when he cometh unto thee.

4. *Mine outcasts.* The outcasts, who are the brethren of the prophet, or who are the people of the Lord.[7] It is certainly a

[1] A. V., "The lamb."

[2] Literally, "the rider on the dromedary" or "its leader." See I. E. on Gen. xxxi. 34.

[3] R. Jonah Ibn Ganah is mentioned by Kimchi as the author of this opinion.

[4] I. E. means to say that only princes kept such animals for their messengers; either because they were expensive, or because only the princes wanted them for the transmission of important state-messages; and that therefore the expression is used: "The dromedary of the ruler of the land." According to this opinion, we must assume that the word כר "dromedary" is here used instead of כרי "the rider."

[5] A. V., "It."

[6] The difference between נדח and נודד is probably derived from the fact that the former is a passive form, participle Niphal, the latter active, participle Kal.

[7] The first person used by a prophet may be referred to the prophet that speaks, or to God in whose name he speaks, and whose words he faithfully communicates to us.

flattering attribute assigned to the Israelites. *The spoiler*, who had conquered Samaria, viz., the king of Assyria. *For the extortioner*, etc. For there shall yet be a time, when this tyrant will perish and oppression cease. המץ *The extortioner.* A transitive adjective; root מצץ "to suck," or "to press; comp. תמצו "You press out" (lxvi. 11). *They are gone.* The armies of *the oppressor*, the king of Assyria, are gone.[8]

5. בחסד For the piety[9] (of Hezekiah). *The throne* of royalty. *In the tabernacle of David.* In Jerusalem. *A judge.* Hezekiah. מהיר *Quick.*[10] Root מהר "to be quick;" comp. מהרה "quickly."

6. *We have heard.* The prophet represents now the Israelites or the other nations as speaking. גא *Proud.* The omission of the ה is irregular.[11] לא כן בדיו *His branches*[12] *will not be so.* Comp. בדים "branches" (Ez. xvii. 6). Others render בדיו "his thoughts" and כן "right"; comp. Num. xxvii. 7. As to בדיו "his thoughts" comp. בדיך "thy words" (Job xi. 3).

7. לאשישי קיר חרשת תהגו אך נכאים Some explain, "For the foundations of Kir Haresheth shall you mourn, Surely they are stricken;" that is, they will think of the present ruins of Kir Haresheth, when people will speak of their former grandeur. As to אשישי "foundations," comp. the Chaldæan אֲשִׁיָא "the foundations" (Ezra iv. 12). I, however, prefer to connect לאשישי with אשישי "flagons" (Hos. iii. 1), since the vine of Sibma is mentioned immediately afterwards, and to explain the passage thus—"When you will remember the joyful days of the past, which are a contrast to the distress now prevailing, you will lament that you are stricken."[13]

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[8] The plural of the verb תמו does not agree with the singular רומס; I. E. supplies therefore the word מחנות "armies," as the noun governing the genitive רומס "of the oppressor."

[9] The throne will be established as a reward for the piety of Hezekiah. A. V., "In mercy,"

[10] A. V., "hasting."

[11] Root גאה "to be proud." Kimchi compares גֵּאֶה = גֵּא with רֵעֶה = רֵעַ "friend."

[12] A. V., "lies." "Branches" is a figurative expression for "children;" the meaning of the whole phrase is, "his children will not be as proud as he is."

[13] In both explanations the words אך נכאים are the words uttered by the

8. שדמות *Vine trees.*[14] Comp. Deut. xxxii. 32. אמלל *Languisheth.*[15] Each of them languisheth.[16] בעלי גוים *The chief of nations.*[17] Comp.[18] אדני יוסף "the master of Joseph" (Gen. xxxix. 20). לבעליו "to his owner" (Ex. xxi. 34). The king[19] of Assyria is meant by בעלי הגוים "the chief of nations." הלמו *Have broken down.* Root הלם "to smite;" comp. והלמה "And she smote" (Judg. v. 26). *They are come even unto Jazer.* They are so long. *They wandered into the wilderness.* They extended beyond the boundaries of the inhabited land. שלוחתיה *Her trees.*[20] Comp. שלחיך פרדס רמונים "thy plants an orchard of pomegranates" (Song iv. 13). נטשו *They spread.* Comp. נטושים "spread" (2 Sam. xxx. 16).

9. *I will bewail.* These are the words which every Moabite will speak. *Sibma.* Name of a place; supply על "for."[21] אריוך *I will water thee.* An irregular form; י is instead of ו, and ו instead of ה; the pronominal suffix of the second person refers to Heshbon, the largest province of Moab. קיצך *Thy summer fruit.* Thy fruit of the summer (קיץ). הידד *Hedad.* A word used by those that stamp and trample about, causing damage to the fruits and the corn while they are still fresh.[22]

10. *The gladness is gathered,* to be taken away from them and given to others; it will leave them. *The Karmel.* A part of

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Moabites in their grief; in the first we have to supply הֵם "they," that is the foundations; in the second אנחנו "we."

[14] A. V., "Fields."

[15] A. V., "Languish."

[16] See c. ii., Note 18.

[17] A. V., "The lords of the heathen."

[18] The instances quoted are to prove the use of the plural of nouns denoting "master" or "lord" in reference to an individual.

[19] The Hebrew text has והם מלכי אשור, "The kings of Assyria are meant," but the instances quoted by I. E. show that בעלי signifies "chief," not "chiefs." We must therefore read either והוא מלך אשור, "And this is the king of Assyria," or או הם מלכי אשור, "or the kings of Assyria are meant thereby." In the latter case a second explanation is given, which leaves to the plural בעלי its proper meaning "chiefs."

[20] A. V., "Her branches."

[21] Before נפן "For the vine of Sibma."

[22] According to I. E. קיץ and קציר denote here the fruits and corn, while not yet fit for the press and threshing floor; and "Hedad," an interjection uttered by people running and trampling about, indicates therefore the destruction of

which belonged to Moab.[23] ירועע *He will shout.* Comp. תרועה "blowing the trumpet" (Lev. xxiii. 24); ירועע is Polel of a verb ע"ו.[24] הידד *Hedad.* The hedad is pleasant, when it is heard at the wine-press, at the time when the wine is produced; but its effect is of an opposite character, when it is heard in the midst of the fresh fruits and corn.[22]

11. *Wherefore my heart*, etc. These are not the words of the prophet, but of the Moabites, whom the prophet represents as speaking.

12. *Moab is weary*, etc. He is tired of going up to the high place for the worship of idols; or it is to be taken in the same sense as ולא יוכל "And he shall not prevail." The second explanation is preferable.[25]

13. *Hath spoken.* His word is His decree.[26] The expression "hath spoken," is a figure taken from the custom of a king, who gives the orders to his servants. The figure is used in order to bring the idea of the divine decree nearer to our understanding.

14. *But now the Lord hath spoken*, etc. God hath now revealed this prediction, namely, that three years are left till the fulfilment of the above prophecy. *As the years of a hireling*, who daily counts when the end will come; so the prophet is satisfied, when he sees that the time of the calamity of Moab approaches.[27] *And the glory of Moab.* His great armies. ונקלה וגו' "Shall be

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the harvest caused by the hostile armies; but "Hedad" in the next verse accompanying the treading and pressing of the grapes in the wine-press, is the cause of rejoicing to the owner of the vineyard.

[23] Mount Karmel is generally believed to be in the west of Palestine, a promontory on the Mediterranean sea. I. E. supposes perhaps the existence of another Mount Karmel in the east of the Jordan, between the land of Moab and Israel.

[24] Root רוע "to shout."

[25] According to the first explanation, the Moabites visit the high place so often, that they are tired of it; they see that it is without any use for them. According to the second, they wish to worship on the high places, but they are weary before reaching them, because of the continual trouble and anxiety caused by the enemy.

[26] The decrees of the Lord are according to I. E. not mere words, but facts; they are the first step towards their realisation.

[27] Just the contrary remark is made in Rashi on xv. 5: that the prophets sympathised with other nations in their calamities.

diminished, and but very few will remain.[28] לא כביר "Not great,"[29] quantitative; comp. כבירים "many" (Job xxxiv. 24), or "Not great," qualitative; the meaning of the phrase is "there will not be left of them any great man;" comp. כביר "great" (Job xxxvi. 5).

## CHAPTER XVII.

1. מוסר *Taken away.* Comp. הסיר[1] "He took away" (xviii. 5). דמשק מוסר מעיר "Damascus is taken away from being a city." Join מוסר with the feminine noun דמשק, although it has a masculine form. More correctly, however, דמשק may be taken as equal to עם דמשק "the people of Damascus,"[2] especially since in the phrase which follows,[3] the feminine והיתה "and she will be," is used. מעי *Heap.* Comp. לעיים "to heaps" (Ps. lxxix. 1); the מ is not radical.

2. *The cities,* etc. This was caused by the king of Assyria.

3. *The fortress also shall cease,* etc. When Sennacherib came, Damascus had been already conquered and also Samaria with its fortresses.[4] *And the remnant of Syria.* Damascus was the capital of Syria. *They shall be as the glory of the children of*

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[28] A. V., "Shall be contemned, with all that great multitude."

[29] A. V., "Feeble."

[1] Hiphil of סור "to depart;" מוסר is participle Hophal: "caused to depart," or "taken away."

[2] דמשק מוסר מעיר "The people of Damascus will be taken away from the city."

[3] That phrase undoubtedly refers to the city of Damascus.

[4] According to the Hebrew text: "When Sennacherib came, he took (תפיש) Damascus and also Samaria with its fortresses." This is incorrect, for Tiglath Pileser took Damascus in the time of Ahaz (2 Kings xvi. 7—10), and Shalmaneser conquered Samaria (ibid. xvii. 9, 10) in the sixth year of King Hezekiah; Sennacherib entered Judah in the fourteenth year of King Hezekiah. This incorrectness is probably not the fault of I. E., but that of the copyist; for if we read instead of תפיש, the Niphal נתפישה, and translate "for when Sennacherib came, Damascus was already conquered, Samaria with its fortresses likewise," we have a better construction of the sentence, and no contradiction of the account given in the Book of Kings. I. E. refers the prophecy of this chapter to the period of the Assyrian invasion under Sennacherib.

*Israel,* of which it is said, "The glory of Jacob shall be made thin" (ver. 4). Others explain, "And the remnant of Syria will be reduced to so disgraceful a condition, that the condition of the Israelites will be considered glorious, in comparison with the fate of Damascus."[5]

4. *The glory of Israel shall be made thin.* The numbers of Israel shall be greatly reduced by slaughter and captivity.

5. *And it shall be,* the first time.[6] כאסף קציר *As when the harvestman gathereth the corn.* הקוצר "the harvestman," must be supplied before קציר. *And it shall be,* the second time.[6] The king of Assyria came twice against the land of Israel. *In the valley of Rephaim.* A place where the harvest was bad, thin and meagre.[7]

6. כנוקף *As the shaking of.* Comp. ונקף "and he will cut down" (x. 34); ינקופו "let them kill" (xxix. 1). אמיר *The top of the olive-tree.*[8] Comp. האמירך "He hath exalted thee" (Deut. xxvi. 18); the word אמיר has the same meaning in Arabic.[9] *Four or five.* Supply "berries." בסעיפיה פוריה In the branches of the fruitful olive-tree.[10]

7. ישעה האדם על עשהו *Shall a man look to his maker.* Man will renounce his own powers, because of the Lord, and this is the true confidence in God (comp. 2 Sam. xxii. 42).[11] *And his*

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[5] ככבוד בני ישראל is, according to this explanation, to be translated by "as if it were a glory for the children of Israel," or "nearly a glory," etc. For both significations of the prefix כ a sufficient number of instances can be adduced.

[6] I. E. does not here explain the repetition of והיה as a poetical figure; because two different periods are here clearly indicated; the gathering of the standing corn at the beginning of the harvest, and the gathering of the ears from the field at the end of the harvest. The two invasions referred to by I. E. are probably the two principal ones of Tiglath Pileser and Shalmaneser. There were, in fact, other invasions, *e.g.*, that of King Phul.

[7] The valley Rephaim is here declared to be a barren valley; it is not certain whether I. E. derives this explanation from the meaning of the word רפה=רפא "to be weak," or from some other source.

[8] A. V., "The uppermost bough." [9] أمير "chief." Comp. Sephath Yether 47.

[10] פוריה is not an attribute to סעיפיה, because it is feminine, while סעיף "branch" is masculine, but to the noun referred to by the pronoun הָ "her," that is, "the olive tree." בסעיפיה פוריה means accordingly, "In the branches of her that is fruitful." A. V., "In the outmost fruitful branches thereof."

[11] It is remarkable that I. E. makes a similar remark on all passages where

*eyes shall see*, etc. They shall no more see the worship of idols, for they will only visit places sanctified to the worship of the Lord.

8. והחמנים *Nor the images of the sun.*[12] The נ is not radical; comp. רחמניות "merciful" (Lam. iv. 10). חמנים are images made like chariots in honour of the sun (חַמָּה) as stated in the history of King Manasseh (2 Kings xxi. 3).

9. *His strong cities.* The strong cities of Israel. *They left.* By the pronoun "they" the Canaanites are meant. החרש *The tree.*[13] Comp. Ezek. xxxi. 3. והאמיר "And the uppermost branch." They abandoned everything, the root and the branches, in their flight, when the Israelites entered the land of Canaan. *And she shall be desolate.* The prophet speaks here of Samaria, for she was the capital of the kingdom of Israel.[14]

10. *Because thou hast forgotten*, etc. The prophet turns now to the people of Samaria, and rebukes them. נעמנים The same as in Arabic; a plant that grows quickly.[15] זר means likewise "growing quickly." וזמורת זר = וזמורת שורק זר "And a branch of a thriving vine-tree."[16]

11. תשגשגי *Thou shalt make to grow.* Root שנא "to be large;" comp. שניא "great." "Thou shalt make it to grow quickly." *And in the morning shalt thou make thy seed to flourish.* The same. As a general rule for the understanding of the prophetical books, I say, that from the one part of the verse we can infer what the words of the other part signify.[17] נד There will depart.[18] קציר *The branch.*[19] Comp. בקצירי "in my branch" (Job xxix. 19).

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the verb שעה occurs, (comp. xxii. 4, xxxi. 1, Ex. v. 9), as if he wished to show that they have all the same fundamental meaning, while according to R. Jehudah Hayug this root comprises four meanings. See Two Treatises, etc., ed. John W. Nutt, pp. 97, 113.

[12] A. V., "Nor the images." [13] A. V., "Bough."

[14] This remark is caused by the change of the number from the plural in ערי מעזו "his strong cities," to the singular in והיתה "And she shall be."

[15] نَعِمَ "to flourish." A. V., "pleasant."

[16] A. V., "With strange slips."

[17] This is a very important rule, and if applied with propriety as it is by I. E., one which affords much assistance in finding the true sense of a verse.

[18] A. V., "Shall be a heap." [19] A. V., "The harvest."

נחלה *Sore.*[20] Supply מכה "plague," to which the word is an attribute (מכה נחלה = נחלה), "a sore plague;" comp. ומאכלו בריאה "and their meat plenteous" (Hab. i. 16) = ומאכלו אכילה בריאה.[21] This explanation is supported by the words which follow: וכאב אנוש "and of desperate sorrow;" with אנוש connect ויאנש "and it was very sick" (2 Sam. xii. 15). "Thou hast a great many children, but when the day of affliction shall come they will all perish."

12. *Woe to the multitude of many people*, that is, to the king of Assyria and his army, coming against Zion. ישאון *That make a rushing.* It is of the same root (שאה) as שאון "noise." The נ in שאון is not radical;[22] the form of the noun is like that of זדון "pride" (Prov. xi. 2).

13. *But He shall rebuke him.* God will rebuke the king of Assyria. *From far off.* That is, far from his own land. *And shall be chased.* The part of the army that will be left will be pursued.[23]

14. *At eveningtide*, that is, when the inhabitants of Jerusalem are afraid of him.[24] בלהה *Trouble.* Comp. בלחות "terror" (Ez. xxvi. 21); בלהה = בהלה like כבש = כשב "lamb." *And he is not.* When the angel will have come forth and destroyed the greater part[23] of the camp. *This is the portion of them that spoil us.* These are the words of the prophet in his rejoicing.[25]

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[20] A. V., "Grief."

[21] The assumption of the ellipsis of מכה "plague," is based on the difference in respect to the genders of the noun יום (masc.), and the adjective נחלה (fem.); the same is the case in ומאכלו בריאה, which is explained by I. E. to be equal to ומאכלו אכילה בריאה.

[22] Root שאה "to rush."

[23] This is not quite in accordance with the words of the account given by Isaiah xxxvii. 36, unless the expression "all of them" (ibid.) be taken as a hyperbole.

[24] By this remark, I. E. meant perhaps to say that "eventide" is to be considered as a figurative expression, signifying "distress," "anxiety."

[25] See c. xvi., note 27.

## CHAPTER XVIII.

1. הוי *Oh!*[1] It is the sign of the vocative case. Comp. Zac. ii. 10. צלצל *Shadowing.* Reduplication of צל "shadow." A shady land is identical with "a wide land."[2] *Which is beyond the rivers of Ethiopia.* That is, beyond the rivers of the kingdom of Assyria.[3]

2. *That sendeth*, etc. That is accustomed to send messengers over the sea. *Go, ye swift messengers,* and bring good tidings to the Israelites, that are fled or are driven into exile, and are now beyond the rivers of Ethiopia. *And in vessels of bulrushes.* This phrase is added because of "the rivers" mentioned before. נוי ממשך ומורט *A nation dragged and peeled.*[4] The Israelites are meant, that have been dragged from their homes like sheep, until they were flayed from the dragging. *To a terrible people.* To the Ethiopians. מן הוא *From thence.*[5] From that people, or from those rivers.[6] נוי קו קו *A nation of line by line.*[7] A nation whose intellect is like that of a child, who is taught gradually, line by line. ומבוסה And therefore it is trodden down. בזאו *They have spoiled.* א is to replace the second ז of the root which is omitted; comp. דליו "they are thin"[8] (Prov. xxvi. 7). This is the explanation of R. Moses Hakkohen. *Rivers.* This is a figure for "kings;" comp. "The water of the river"[9] (viii. 7).

3. *All ye inhabitants of the world.* As if a banner were raised

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[1] A. V., "Woe." See I. E. on i. 4, and c. i., note 13.

[2] The idea of connecting "shady" with "wide," is probably suggested by the image of a shady tree, whose branches extend over a large area.

[3] Ethiopia (Kush) is here identified with Assyria. I. E. on Gen. x. 11 seems to deny the connection between Ethiopia and Assyria, and to consider Asshur (=Assyria) as a son of Japheth or Shem, but not as a descendant of Kush (Ethiopia) or Ham. See c. xlii. Note 1.

[4] A. V., "Scattered and peeled." [5] A. V., "From their beginning."

[6] מן הוא = מִמֶּנּוּ. The pronoun is sometimes written in full, instead of a suffix. That I. E., who is always very particular about the gender and number should have found in the singular הוא a reference to the plural נהרי "rivers," is very strange. Instead of נהרי we have perhaps to read עֵבֶר נהרי

[7] A. V., "A nation meted out."

[8] Root דלל "to be poor." דליו = דללו as בזאו = בזזו.

[8a] I. E. himself is of opinion that בזאו = בָּזוּ. See Moznaim, sub voce, המתחלפים, and Zahoth, On the Numerals, sub voce עשרים.

[9] To this phrase Isaiah adds the explanation: "The king of Assyria."

over the whole earth. *You shall hear*, so as to know the work of the Lord, which He has done in the camp of Sennacherib.

4. *I will take my rest.* This refers to the divine glory[10] which remained. ואבי׳טה "And I shall see."[11] מכוני *My dwelling-place.* Jerusalem. אויר צח = צח "Pure air."[12] עלי אור *After rain.*[12] Comp. ענן אורו "the cloud of his rain"[13] (Job xxxvii. 11). The sun is also called אור, the moon too,— comp. אורים גדולים "great luminaries"[14] (Ps. cxxxvi. 7)—because they are the cause of the rain,[14a] but of course only at the will of the Almighty.

5. נומל *Ripening.* Comp. ויגמל "And it ripened" (Num. xvii. 23). יהיה נצה Will still be in the flower. *And He will cut off.* The pronoun refers to God. הזלזלים *The sprigs.* The branches which are joined to the root; the word is hap. leg. הנטיישות The large branches, that spread (נטש) widely. כרת = התז "He cut." This verb is often met with in Rabbinical Hebrew.[15] The two verbs in the past follow each other without a conjunction, like חמק עבר "Hath gone, passed by" (Song v. 6). The meaning of the verse is: The Assyrians will perish before the fruit of their devices will be ripe."

6. *They will be left,* etc. The host of Assyria, having been destroyed through the angel, will be left, etc. לעיט *To the fowl* (comp. Gen. xv. 11); its forms are like those of שֵׁשׁ (Est. i. 6), and שַׁיִשׁ (1 Chron. xxix. 2), "marble." וקץ *And shall summer.* Comp. קיץ "summer" (Gen. viii. 22). תחרף *Shall winter.* Comp. חֹרֶף "winter" (Gen. viii. 22).—The beasts will remain there to eat the corpses of the killed.

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[10] In order to remove the anthropomorphism, "God takes rest," I. E. substitutes for "God," or the pronoun referring to Him, the word שכינה (lit. "dwelling,") "the divine glory revealed in His works." This divine glory, he says, remained in Jerusalem, that is, revealed itself in the deliverance of the holy city from the threatened humiliation by Sennacherib.

[11] What I. E. means to say by this remark can hardly be discovered, unless we suppose that he read מכוני instead of במכוני—the word is quoted by I. E. without ב—and explained by this remark, the exceptional construction of the verb הביט with a noun without the preposition ב; he says that it has the meaning of ראה "to see," which governs the accusative.

[12] According to I. E. the words כחם צח אלי אור, must be rendered "when the pure air is warm after the rain." A. V., "Like a clear heat upon herbs."

[13] A. V., "His bright cloud." [14] Sun and moon.

[14a] The same remark is made by I. E. in Gen. ii. 6.

[15] Comp. Talmud Babli. Gittin 70a, Synhedrin, 52b.

7. שי *Present.* Comp. Ps. lxxvi. 12. *A people dragged and peeled.* Israel, who has been dragged and flayed during the period of his captivity, will now be brought, to the honour of God, to His abode on Mount Zion. According to R. Moses Hakkohen, this chapter describes the redemption announced by the words—"The Lord shall set His hand again the second time to recover the remnant of the people," etc.[16] (xi. 11.)

## CHAPTER XIX.

1. *The Lord rideth upon a swift cloud.* This figure signifies the imminent fulfilment of the divine decrees.

2. וסכסכתי *And I will set.* Comp. יסכסך "He will set up" (ix. 10).

3. ונבקה *And shall fail.* Root בקק "to empty." Comp בוקק "maketh empty" (xxiv. 1). נבקה is Niphal of בקק, and is formed like נסבה "and it will be wound about"[1] (Ez. xli. 7). אטים *Charmers.* Comp. אט "softly" (1 Kings xxi. 27); אטים signifies "things that are done secretly."

4. וכברתי *And I will give over.* The כ is here, according to some, substituted for נ, but, in fact, only the silent letters interchange; it is rather to be compared with ויסברו "and were stopped"[2] (Gen. viii. 2). אדנים קשה *A cruel lord.* The grammatical irregularity is already explained (Ex. xxi. 4).[3] *And a fierce king.* The king of Assyria.

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[16] This verse describes, according to R. Moses Hakkohen, the deliverance of the Israelites in the time of Hezekiah. Comp. I. E. on xi. 11.

[1] The regular form of the Niphal third person fem. sing. past of בקק and סבב is נָסַבָּה נָבַקָּה, but the reduplication is very often neglected in the verbs ע"ע. Comp. יָזְמוּ, וְנִבְלָה (Gen. xi. 6, 7) from בלל and זמם.

[2] The second explanation is not different from the first in substance, but in the wording, because after all סכר means the same as סגר "to shut," "to stop," "to deliver up," whether we say that the former is derived from the latter by the change of ג into כ or not.

[3] On Exod. xxi. 4, I. E. remarks that the plural form of a noun is sometimes used to signify one person, as a mark of honour and distinction, but that this only applies to nouns, not to verbs or adjectives.

5. ונשתו *And shall be dried up.*[4] Comp. לשונם בצמא נשתה "their tongue is dry for thirst" (xli. 17).

6. והאזניחו *And shall leave.*[5] א is epenthetic. והאזניחו נהרות "And the people will leave the rivers."[6] דללו *They shall be poor.*[7] Comp. דל "poor" (Lev. xiv. 21). יאורי מצור *The ponds of siege.*[8] The ponds which are prepared in order that the enemy should not be able to destroy the inhabitants through want of water, when he besieges the town. קנה וסוף *The reeds and flags.* The plants on the banks of the river. קמלו *Shall be cut off.*[9] Another instance of the same root occurs in this book (xxxiii. 9).

7. ערות Some compare it with מתערה "spreading himself" (Ps. xxxvii. 35), and say that it means "green;"[10] "all green herbs that grow on the banks of the river and at its mouth, and all that is sown near the river, all will dry up." Others, "The banks of the river and its mouths have been stripped of every thing that had been there," for the plants may be considered as a covering to them.[11]

8. ואנו And they shall mourn. הדיגים *The fishers.* A noun analogous to גַּנָּבִים "thieves" (i. 23). חכה *Angle.* Comp. בחכה "with an angle" (Hab. i. 15), an instrument by which the fish are caught. Many derive the word from חֵךְ "palate," but they are far from being right.[12] מכמרת Net.

9. שריקות *Red.*[13] Some compare it with משרק "comb," but more correctly it is derived from שורק "vine branch" (v. 2), and it signifies, "having the colour of the vine branch," "red;" comp. שרקים "red" (Zac. i. 8). חורי It is either an adjective,

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[4] A. V., "And shall fail," "faileth."

[5] A. V., "And they shall turn far away."

[6] They will leave the rivers, on the fruitful banks of which they had settled, because they are now barren and waste.

[7] A. V., "Shall be emptied."

[8] A. V., "The rivers of defence."

[9] A. V., "Shall wither."

[10] A. V., "The paper reeds."

[11] ערה "to be naked," "to be without the covering;" ערות "naked places" is, according to this remark, the proper expression for "banks of rivers which are bare of their usual verdure," the verdure being, as it were, the covering of the earth.

[12] I. E. does not show, why he rejects this derivation; it seems rather probable that חכה "angle" is derived from חֵךְ "palate," because the hook takes hold of the fish in the palate.

[13] A. V., "Fire."

meaning "white,"[14] or a noun, signifying "fine things," חוֹרֵי being a plural form used instead of חורים; comp. חוֹרֵי "the nobles of" (Jer. xxvii. 20).[15]

10. שתותיה *Her foundations.*[16] Comp. Ps. xi. 3. The buildings which they erect to take the fish in. שכר *Sluices.* Comp. ויככרו "and they were stopped" (Gen. viii. 2), although שכר is spelt with שׂ; comp. בסורי = ביסורי "when I depart" (Hos. ix. 12). אגמי נפש *The ponds for fish.* Ponds containing the lives (נפש) of the fish.[17]

11. חכמי פרעה, יעצי פרעה = חכמי יועצי פרעה *The wise men of Pharaoh, the counsellors of Pharaoh.*[18] This is an elliptical expression; comp. נהרי נחלי דבש "Rivers, brooks of honey"[19] (Job xxx. 17). נבערה *Foolish.*[20] Comp. בער "fool" (Ps. lxxiii. 22). *I am a son of wise men.* Comp. "A son of free men" (Koh. x. 17). Each of them will praise himself: "my father was wise, my forefathers in days of old were also kings."

12. *Where are thy wise men*, etc. "If they in reality be the sons of wise men, of royal family, why do they not know what God has decided for Egypt?"

13 נואלו *Are become fools.* Comp. נואלנו "we acted foolishly" (Num. xii. 11). נישאו *They are deceived.* Comp. השיאני "hath beguiled me" (Gen. iii. 13); it is Niphal. פנת *The stay.* The nobles. Comp. פנות "the chiefs" (Judges xx. 2). שבטיה *The tribes thereof*, that is, "her families."

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[14] A. V., "Net-works."

[15] As the Hebrew text stands וכמוהו חוֹרֵי יהודה, it is not clear what this instance is to prove; the regular construct state חוֹרֵי does not contribute anything to the explanation of the irregular form חוֹרֵי. The text seems to be incorrect; after כמוהו some instance like חַלוֹנֵי "windows" (Jer. xxii. 17), or גּוֹבֵי "grasshoppers" (Am. xii. 1) is expected, and instead of חורי יהודה we should perhaps read בהראות היו"ד "the ' being sounded." (See Rashi and Michlal Jophi ad locum.)

[16] A. V., "In the purposes thereof."

[17] This explanation is against the accents, which require שכר rather to be joined to עשי than to the following word. According to I. E. שכר together with אגמי נפש is one expression, the object to עשי; the latter should therefore have a disjunctive accent, *e.g.*, עֹשֵׂי שֶׂכֶר אַגְמֵי־נָפֶשׁ.

[18] A. V., "The wise counsellors of Pharaoh."

[19] An ellipsis like this may be supposed, wherever two co-ordinate nouns govern one genitive; by here calling our attention to it, I. E. seems to reject the assumption that the second noun יעצי is a genitive governed by the first noun חכמי: "the wise of the counsellors of Pharaoh."

[20] A. V., "Is become brutish."

14. מסך = נסך *Hath mingled.* The two roots have the same meaning, namely, "to mingle." עועים *Perverseness.* An irregular form of עוה "to overturn." Comp. עֻוָּה "Overturned" (Ez. xxi. 32).

15. *Head or tail.* Even a plant in its integrity, with head and tail, will not be left to them. Others take the phrase and explain it figuratively, "They are wandering about and do not know what to begin; they can do neither the work of the head, of the old and noble (ix. 14), nor that of the tail, of the common people." In the same way the phrase, "palm-tree and reed," is to be explained.

16. *And it shall be afraid,* etc. When the Egyptians shall have heard these decrees of the Lord, and also witnessed their fulfilment, they will fear the Lord.

17. לחגא *For a terror.* Comp. יחגו "they reel to and fro" (Ps. cvii. 27). ובמחוגה "and with the compass"[21] (xliv. 13). *The land of Jehudah.* The glory of God, which is manifested in that land, is meant.

18. *The language of Canaan.* We may learn from this that the Canaanites spoke the holy language.[22] עיר ההרס[23] The name of a town. It is surprising how people can confound ה with ח (ההרס with החרס).[24]

19. *Shall there be an altar,* etc. The explanation of the Midrash is known, that the altar refers to the slaughter of the Egyptians;[25] but the verse can be explained literally.[26] Comp.

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[21] Root חוג = חגג, "to move about," "to stagger," "to fear."

[22] According to I. E., the prophet undoubtedly means to say that Hebrew will be spoken in Egypt. If this be granted, the inference is right that the Canaanites spoke the Hebrew language, since the expression "Canaan" is here used for "Hebrew." Rashi explains: "The holy language spoken by the Israelites, who dwell in Canaan."

[23] A. V., "The city of destruction."

[24] The Targum has besides the literal translation of עיר ההרס, namely קרתא דעתידא למחרב "city of destruction," also the name בית שמש, "the city of the sun," the origin of which some find in the reading of עיר החרס, instead of עיר ההרס. As to חרס "sun," comp. Job ix. 7. See Rashi, *ad locum.*

[25] This is not mentioned in Yalkut, nor is any allusion made to it by Rashi or Targum.

[26] Some take it literally, and point for the fulfilment of this prophecy to the altar built in Egypt by Onias. See Menachoth, 109 b.; Josephus Antiq., XII. xi. 7.

"And they will worship with sacrifice and meat-offering" (ver. 21).

20. *They shall cry unto the Lord because of the oppressors*, etc. Whosoever will be in trouble will come thither to bring his offering. ורב *And a great one.*[27] Comp. רב "chief" (Est. i. 8).

21. ועבדו בזבח = ועבדו זבח "And they shall worship with sacrifice."

22. ורפאם רפא = ורפא And he will surely heal them. ונעתר *And he will be entreated.* He will accept their prayer.

23. אשורה To Assyria.—Egypt and Assyria will be in peace together, after a part of the Egyptians have been taken captive and made subjects of the king of Assyria.[28]

24. שלשיה *The third.* Most of the commentators compare it with ושלשים "and chiefs"[29] (Ex. xiv. 7); but they must presume the existence of the second degree before they speak of the third.[30] More naturally it is derived from שלשה "three," and explained by "the third;" for there will be in Assyria people that will know the Lord, and many more so in Egypt; and Israel will be "a blessing in the midst of the land," for through him Egypt and part of Assyria will know the Lord.[31]

25. *Whom the Lord of hosts hath blessed.* For the Lord has blessed Israel, therefore "he will be a blessing," etc; or He has blessed each of the three.[32] *My people.* Because they will erect

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[27] According to I. E. מושיע ורב may be explained as ἐν διὰ δυοῖν: "a deliverer who is also a great man;" "a great deliverer." It would be a more natural explanation to take רב as participle of ריב "to plead;" "a helper and a defender."

[28] This assertion is probably based on the last words of this verse, ועבדו מצרים את אשור, "And the Egyptians shall serve the Assyrians." (A. V., "with the Assyrians.") The Hebrew את can, however, be explained in two ways: as the sign of the objective case, and as a preposition signifying "with."

[29] Literally, according to I. E., "officers of the third rank." Comp. I. E. on Exod. xiv. 7.

[30] If שלישיה meant "chief," it would signify, according to I. E., "an officer of a lower rank" that had above him the משנה, "the officer of the second rank," that is, the officer next to the king. I. E. hesitates to give this attribute to the Israelites, as if the Assyrians and Egyptians were superior to them, and explains therefore שלישיה "a third" in the alliance with Egypt and Assyria.

[31] Comp. next verse.

[32] The question is here, to which word does the pronoun in בֵּרְכוֹ "he blessed

an altar to the Lord publicly, He calls them "my people." *And the work of my hands* (and not "my people"), for there will be only a few of them that will know the work of the Lord. *And mine inheritance.* Israel remains His inheritance for ever, for Assyria and Egypt are this only temporarily in comparison with Israel. The Chaldæan translation renders this passage thus: "Blessed be my people that is in Egypt."

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## CHAPTER XX.

1. *Sargon.*[1] Either Sennacherib or another Assyrian king. *Ashdod.* A place belonging to the Philistines.

2. *And loose the sackcloth,* etc. This shows that the prophet wore sackcloth. It would be a strange thing that the prophet should have gone naked, as a sign for Egypt. I shall explain this circumstance, with the help of the Lord, at the beginning of the minor prophets (Hos. i. 1).[2]

3. ומופת *And an example.*[3] Comp. "And Ezekiel shall be unto you an example"[3] (Ez. xxiv. 24). שלש שנים וגו׳ Either "in three years from that day,"[4] or "three years," shall Egypt be in misfortune.

4 *Ethiopia,* that came to help them. וְחַשׂוּפֵי *And my naked people.*[5] The first person refers either to the prophet, "the people whose nakedness he indicated by going naked," or to

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him" refer. The one explanation refers it to "Israel;" because God has blessed Israel, therefore he can again be a source of blessing to other nations. The second explanation refers it to "Israel, Egypt, and Assyria," and explains the singular of the pronoun in the usual way, "each of them."

[1] According to Niebuhr (Geschichte Assurs und Babels, p. 160 ff.) Sargon is the name of a king between Tiglath Pileser and Sennacherib, and identical with Shalmaneser.

[2] I. E. explains this as a vision. Isaiah saw in a vision that he was going naked, as a symbol for Egypt; as Hosea saw in a vision himself marrying a harlot, and having children by her, to whom he gave symbolical names as allusions to the fate of his people.

[3] A. V., "Wonder," "sign."

[4] בעוד שלש שנים = שלש שנים.

[5] A. V., "And uncovered."

God; "the people whom God hath made bare."[6] שת *The back.* Comp. 2 Sam. x. 14. ערות מצרים Either, "To the shame of Egypt;" or join וחשופי, mentioned before, also to ערות, so that ערות מצרים is in apposition to שת.[7]

5. *And they shall be afraid.* The Israelites, that flee to Egypt, will fear. *Their expectation.* The country to which their eyes are directed for help. *Their glory.* Of whom—that is, of whose alliance—they were proud.

6. *The inhabitant of this isle.* The Israelites, who live in these islands near Egypt, will say, "This has happened to those to whom we fled," etc.[8]

## CHAPTER XXI.

1. מדבר ים "The desert[1] of the west," that is, Babylon, which is west of Persia and Media; or "the desert of the sea,"[2] ים being taken in its original sense, "the sea." לחלוף To pass through. *He cometh from the desert.* He, the enemy, comes from the desert, and not from the sea.[3] *From a terrible land.* From Persia and Media.

2. חזות A vision. *Grievous* for Babylon. *Unto me.* The first person refers to the prophet.[4] *The treacherous dealer*, etc. He who wishes to be treacherous and rebellious will be able to be so, and he who wishes to rob will be able to rob. *Elam.* A Persian province.[5] צורי *Besiege.* Root צור "to besiege;"

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[6] I. E. considers the ending י— in וחשופי as a pronominal suffix of the first person. It is generally believed to be equivalent to וחשופֵי, the construct state of the plural חשופים.

[7] According to the first explanation ערות מצרים refers to the whole sentence. "All the preceding will be to the disgrace of Egypt;" according to the second, it is the complement to וחשופי "uncovered with regard to their nakedness."

[8] The last two verses are generally referred to Ashdod, which, being situated on the sea, and commanding the islands, is called אי "island."

[1] Babylon, whose destruction the prophet is going to predict, is already called a desert by prolepsis.

[2] The river Euphrates may be called ים "sea," on account of its width.

[3] It is not clear what I. E. means by this remark; the passage is, perhaps, corrupt, and originally expressed some attribute of the enemy.

[4] This is not the opinion of I. E. himself, as he remarks below, in this same verse; the first person refers to Belshazzar, who is here represented as speaking.

[5] See c. xiii. Note 7.

comp. וצרת "and thou wilt besiege" (Deut. xx. 12). It has the accent on the last syllable, like שׁוּבִי "return" (Ps. cxvi. 7).[6] *All the sighing thereof have I made to cease.* Some explain, "None will be left that should sigh for Babylon;" others, "All the sighing she has caused, has ceased." I think that the whole passage, from the beginning of this verse[7] till the end of the chapter, is the speech which the prophet put into the mouth of King Belshazzar; for it is well known that the prophet rejoiced in the fall of Babylon; how, then, could he have said, "Therefore are my loins filled with pain" (ver. 3)? The connection is as follows: the king says, "When I heard the cry, 'Go up, O Elam'"—the soldiers used to call out in battle the name of their country—"I made all her sighing cease with musical instruments; the vessels of the house of the Lord were brought, and they[8] drank out of them, while Babylon was in siege and distress."[9]

3. *Therefore.* Because I heard the cry, "Go up, O Elam," I neither heard nor saw anything on account of my great fear.

4. פלצות *Boasting.*[10] Comp. מפלצתה "her pride" (1 Kings xv. 13); the meaning of the whole phrase is: The boasting of the Persians terrified me; it may also be rendered "trembling;"

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[6] The regular form is צִוְּרִי. The accent of the verbs ע״ו and ע״ע, remains on the first letter of the root as long as the principal rules of the Hebrew accentuation permit it.

[7] The text has the words מתחלת כל אנחתה, "from the beginning of 'All sighing thereof;'" but if I. E. intended to say, "from the words 'All sighing thereof,'" he would have said מכל אנחתה, from "All the sighing thereof;" besides, I. E. says distinctly in giving the context, that the preceding words were also spoken by Belshazzar. The translation is based on the conjecture, that the original copy had the words מתחלת הפסוק "from the beginning of the verse," instead of מתחלת כל אנחתה, "from the beginning of 'All the sighing thereof.'"—I. E. seems to have read אֲנָחָתָהּ with a Dagesh.

[8] The Hebrew text has ושתה, "And he drank;" but this is probably a part of the speech of Belshazzar, since it is continued even in the next verse, and it explains how Belshazzar made the sighing of Babylon cease; not only by music, but also by drinking, and using for this purpose the holy vessels of the Temple of Jerusalem; instead of ושתה, the plural ושתו is to be read.

[9] Comp. Dan. v. 1, and v. 30.

[10] A. V., "Fearfulness."

[11] פלץ has, according to I. E., two meanings, (1) "to boast," (2) "to terrify." For the first, however, there is no authority; the instance of מפלצתה proves nothing; it means, as may be seen from the context, "her idol," "the object

comp. יתבלצון "they tremble" (Job ix. 6).[11] *The night of my pleasure.* The night in which he drank out of the holy vessels. *Hath he turned into fear unto me.* Belshazzar was frightened when Daniel read to him the miraculous writing (Dan. v. 3).

5. צפה הצפית I think that these words are hap. leg., and that the phrase means "sing the song."[12] *Arise ye princes, and anoint the shield.* For Belshazzar was killed that same night, and Darius, the old, was anointed king. The king is called "shield," מָגֵן, because he protects the people; comp. "Behold, O Lord, our shield"[13] (Ps. lxxxiv. 10).

6. *For thus hath the Lord said unto me.* These are the words of the prophet.[14] *Set the watchman.* This is not to be done really, but only to be seen in a vision.

7. וראה וגו' *When he sees*[15] *a chariot with a couple of horsemen, a chariot of asses, or*[16] *a chariot of camels, he will hearken*[15] *diligently* to learn what news they have to tell.

8. אריה *A lion.* According to the Midrash, Habakkuk is meant, because אריה = חבקוק taking the arithmetical value of the letters.[17] I think כ must be supplied; comp. אש אוכלה "as a consuming fire"[18] (Deut. iv. 24). The watchman called with

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of her fear," so that all meanings of this root can be derived from the same origin, פלץ "to terrify."

[12] A. V., "Watch the watchtower."—Since the word is declared to be hap. leg., we can only test by the context whether the given translation is right or not. The arrangements of the feast necessitate perhaps the introduction of song and music.

[13] "Our shield" is not in apposition to "O Lord;" it is the objective case, governed by the imperative "behold," and refers to the same person as "the face of our anointed" in the second half of the verse. The words "Arise, etc.," are according to this interpretation, no longer the words of Belshazzar, but the words of the prophet addressed to the princes of Babylon.

[14] This remark should have been made before, on the preceding verse, but it is probably given here, in order to explain at the same time, that the first person in "unto me," refers to the prophet.

[15] A. V, "And he saw," "And he hearkened." According to I. E., these sentences are not co-ordinate, but the former is subordinate, and the latter is the principal sentence.

[16] A. V., "And."

[17] The arithmetical value of the letters of the word אריה, is 1 + 200 + 10 + 5 = 216, that of חבקוק, 8 + 2 + 100 + 6 + 100 = 216. Our attention is called to this arithmetical equation, as if Isaiah foreshadowed a prophecy of Habakkuk in similar terms. See Rashi ad locum.

[18] A. V., "A consuming fire."

a loud voice like a lion. *I stand continually upon the watch-tower*, to seek prophecy.

9. צמד *With a couple.* Supply עִם "with," before צמד. ויען And every one of them answered,[19] *Babylon is fallen, is fallen.* The repetition indicates that no remnant has been left to her. *He hath broken.* There is no noun in the text to which the pronoun "he" could refer; comp. אשר ילדה אותה ללוי "whom she had born unto Levi" (Num. xxvi. 59).[20]

10. *My threshing.* Babylon is the object of threshing; the pronoun "my" refers to God, to the prophet, or to the chariot of men. The meaning of the phrase is: "I also threshed it, and it has become like 'the corn of my floor.'" It is also possible that בן גרן signifies the pure corn that is kept in the threshing-floor, and refers figuratively to Israel.[21]

11. *Dumah.* Comp. Gen. xxv. 18. *He calleth to me.* The prophet here represents Dumah as speaking, and we have to imagine a spy coming from Seir to search Dumah; he asks the watchman, "Watchman, tell me, what is the time of the night, what is the time of the night?" just as one of the people of Dumah would ask who had to rise early for a journey, or for work in the field, as is usual in a great many places. The repetition indicates that he asks several men. I, however, think that this question is put to see whether the watchmen sleep. מליל *Of the night.* It should be followed by a genitive; it is without the genitive,[22] like בין חלבון "in the good wine

[19] The use of the singular in ויען, "And he answered," after the plural "chariots of men," etc., is explained by assuming the identity of the plural "they," and the singular, "every one of them." See, c. ii., Note 18.

[20] The use of the third person singular active for the passive, is explained by supplying the participle active contained in the verb of the phrase; *e.g.*, יְלֻדָה הַיּוֹלֶדֶת, שְׁבֹר הַמְשַׁבֵּר.

[21] According to the first explanation, Babylon is to be understood by the expression "My threshing and the corn of my floor;" according to the second, it signifies Babylon and Israel.

[22] See c. xv., Note 1.—Of the two examples mentioned here, the first is wrong, since the constructive form יֵין is properly followed by the genitive of the noun חלבון "whiteness," or "Helbon" (name of a place), not by an adjective "white," or "good," as I. E. seems to suppose; in the other example, if יֵין is necessarily to be taken as the construct state, הטוב "the best" (of the before-mentioned vine and apples) can serve as the required genitive of a noun (the wine of the best grapes and apples); but the supposition of a second form יֵין besides יַיִן in the absolute state, recommends itself as more natural, and at

of"[23] (Ez. xxvii. 18); כיין הטוב "like the good wine of"[23] (Song vii. 10), where the name of the place, whence the wine comes, is omitted. According to the Gaon (Saadiah), the meaning of the phrase is, "O watchman, how much has passed of the night? O watchman, how much is left?"[24] I explain it thus, "O watchman, what of such and such a night of the week;" comp. xv. 1.

12. *Morning hath come, and also the night.*[25] Many mornings and nights have passed, and you, O Seirites—for you[25a] are one of them—did not come against us to war. תבעיון *Ye wish.*[26] The root בעה "to wish," "to enquire," is of Chaldaic origin;[26] the third letter of the root is here fully written, י being substituted for ה. The same is the case in בְּעָיוּ "wish ye,"[26] which is like שְׁלָחוּ "send" (2 Kings ii. 17). The meaning of the whole phrase is: If you wish to come, do so. *Return* to those that sent you, and *come* all together. אתיו *Come.* The word is irregular, the regular form is אֲתוּ; the א has a Zere,[27] probably because of its guttural character. By "the watchman," the chief of the country is perhaps meant; for there are many chiefs that cannot endure hardship, and prefer to surrender their country.

13. בערב *In Arabia.* Comp. Jer. xxv. 29. The Arabs belong to the family of Kedar; the second בערב has the same meaning. *Dodanim.* Comp. Gen. x. 6. The land of the Dodanim is hot and dry, wanting water.

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at once aside all the difficulties. I. E. himself, repeatedly recommends the rule, that the form of the noun is subject to variation, and the application of this rule in the case of מְלִיל is supported by the parallelism; מַה מְלִילָה in the first part appears to have the same meaning as מַה מְלִיל in the second part.

[23] A. V., "The wine of Helbon;" "like the best wine."

[24] The words of the Gaon referred to, are the following:

يا حافظ أخبرنا كم مضي من الليل وكم بقي منه

[25] A. V., "The morning cometh," etc.

[25a] The Seirite spy is addressed. See ver. 11.

[26] This root is very often met with in the Talmud in the phrases בעי, אבעיו להו, ליה, "They" or "he asked a question." —A. V., "Ye will enquire." "Enquire ye."

[27] The text has נקמין, the Zere being also called "Kamez katan."—א being a guttural, it cannot have a simple Sheva, which the regular form requires; comp. שְׁלָחוּ "send." Usually, the simple Sheva is then replaced by a compound one, by Chateph-Pathah, Chateph-Segol, or Chateph-Kamez exceptionally by a vowel, as, *e.g.*, here, in אֲתָיוּ by Zere.

14. *Bring water.* The prophet tells them to be kind to the caravans, and to give them water, for Moab was rebuked for not having done so (Deut. xxiii. 5). התיו *Bring.* ה is instead of א.[28] *Tema.* Comp. Gen. xxv. 15. *With his bread.* With the bread of him that is now thirsty.—Be kind to him, for he used to feed every one that came wandering to him. *They prevented.* They, that is, he and his men or friends.

15. *For they fled from the swords.* They, that are wandering about, are fleeing because of the king of Assyria. נטושה. According to some, "sharp," the נ being put instead of ל (נטושה = לטושה); this is wrong;[29] נטושה means "spread;" comp. 1 Sam. xxx. 16.

16. *For thus hath the Lord said unto me,* etc., because of this sin, that they did not show kindness; comp. "because they did not prevent you," etc. (Deut. xxiii. 5.) *Within a year, according to the years of an hireling.* That is, within a year, that will seem to be as long as the year of an hireling.[30]

17. *And the residue,* etc. This expression indicates that the greater part will perish.

## CHAPTER XXII.

1. *The valley of vision.* Jerusalem, the centre of all prophecies. *Thou art wholly gone up to the house-tops.* Some think, they went up in order to offer incense to the host of heaven, but my opinion is, that they went up in order to see the force that besieged Jerusalem, as is generally done under such circumstances.

2. תשואות *Stirs.* Root שאה to "stir"; comp. שאון "noise" (xiii. 4). עליזה *Joyous.*—Jerusalem had been full of men, but they were smitten with captivity and famine, and could not fight.

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[28] This passage seems to be corrupt, for in הֵתָיוּ, the ה is not instead of א; אֲתָוּ "Come," being imperative Kal, הֵתָיוּ "bring," imperative Hiphil. Very probably I. E. means to say that the ה is instead of ה and א, the full form being הַאֲתָיוּ or הַאֲתָיוּ.

[29] No reason is mentioned for the rejection of this opinion; but it is obviously bad to assume an interchange of letters when the word in question admits of a meaning which is sufficiently supported by examples, and is not contradicted by the context.

[30] The tertium comparationis is usually found in the circumstance that the hireling does not prolong his work beyond the time agreed upon, and the time

3. מקשת אסרו *Because of the bow they were bound.*[1] When they saw the bow of the enemy, they surrendered out of fear, and became prisoners. מרחוק ברחו *Which have fled from far.* The relative אשר "which" is to be supplied; comp. עם לבבם שלם = עם אשר לבבם שלם "in behalf of those whose heart is perfect" (2 Chr. xvi. 9).

4. *Therefore said I.* The first person refers to the prophet. שעו ממני *Look away from me.* Root שעה "to let loose," "to turn away;" comp. תישעה "Thou wilt depart"[2] (Job vii. 19). בבכי אמרר *I will embitter by weeping.*[3] I will embitter those that listen.

5. ומבוכה *And of perplexity.* Comp. נבוכים "entangled" (Ex. xiv. 3). מקרקר "overthrowing," or "pulling down," derived from קיר "wall," with a negative sense; comp. וישרשך, "and he will take away thy root" (Ps. lii. 7), derived from שרש "root." וישוע אל ההר *And of crying to the mountains.* Some say that this phrase means the same as ישעו ואין מושיע "they look, but there is none to save" (2 Sam. xxii. 42); others, "their cry will reach the mountains."[4]

6. *And Elam,* etc. In the following the prophet predicts the siege of Jerusalem by Nebuchadnezzar.[5] *Elam.* Even Elam, that was defeated by Nebuchadnezzar,[6] was to take up arms against

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granted to Moab will also not be protracted over three years. As to the opinion of I. E. comp. his remarks on xvi. 14.

[1] A. V., "They are bound by the archers."

[2] See chap. xvii. Note 11.

[3] A. V., "I will weep bitterly." According to I. E., the Piel of מרר is causative, and the object השמעים "the bitterness," is to be supplied here.

[4] According to the first explanation, שוע is identified with שעה "to turn," "to look," or "to trust;" and the meaning of the phrase is, "it will be as if they trusted to the mountains, that could not help" (see c. xvii. 7). The second explanation takes שוע in its usual meaning "to cry:" "Their cry will be so loud that it will reach the mountains, that are far away."

[5] I. E. refers this prophecy to Nebuchadnezzar, and not to Sennacherib; because the siege described here, is to end in the fall of Jerusalem (ver. 14); this was in fact the result of the siege of Nebuchadnezzar, while Sennacherib was, by a miraculous destruction of his army, compelled to leave Palestine altogether.

[6] This statement is perhaps based on Jer. xxv. 25, xlix. 34 ff., where the collapse of the power of Elam is predicted; and Ezek. xxxii. 24-25, where the extinction of the power of Elam is mentioned as an accomplished fact. Elam, according to I. E., conquered by Nebuchadnezzar, might be expected to refuse to join him in an expedition against Palestine.

Jerusalem. *And Kir*, though being far from Jerusalem; —comp. "And Aram from Kir" (Am. ix. 7)[8]—*will uncover the shield* round Jerusalem against Israel.

7. *Thy valleys.* The second person refers to Jerusalem. שת שתו. *They prepare,*[9] the forts, the trenches, and all the instruments of war.

8. *And he discovered*, etc. The veil was already taken away from the eyes of Judah, when the enemy was approaching; they saw immediately that they had no strength to resist. The third person ויגל, "And he discovered" might also be referred to God.[10] *And thou didst look.* Judah is addressed.

9. *Ye have seen also*, etc. They looked to the fortifications, and found that the breaches of the town of David were many; they were therefore obliged to collect the waters of the pool, that they might serve as a fence round the town.

10. *And ye have numbered*, etc. They had to count the houses, in order to know the number of the soldiers.[11] *And the houses have ye broken down.* The houses that were near the wall from without.

11. ומקוה *And a ditch.* מקוה מים = מקוה "A gathering of water" (Lev. ii. 36). *Unto the maker thereof.* Unto God, who has decreed to bring Nebuchadnezzar against Jerusalem. *Unto him that fashioned it.* That fashioned the decree. מרחוק *Long ago.* Join מרחוק either with ויוצרה, "he that fashioned it

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[7] The Hebrew text has the words אפילו שהם בעלי מדינות "though they are in possession of provinces;" they have no sense; for why should the inhabitants of Kir in that case not join Nebuchadnezzar? even if we join the following קיר with this phrase: "though they are in possession of the provinces of Kir," it is impossible to find any sense in it. If, however, we add רחוקות "distant," as is done in the translation, all difficulty is at once removed. קיר אפילו שהם בעלי מדינות רחוקות "even Kir, that is a distant country," or, "even the inhabitants of Kir, that live in distant countries," and must find an expedition against Jerusalem very hard and troublesome, etc.

[8] The quotation is probably to prove that Kir is the name of a country, which is situated beyond Syria, and therefore distant from Jerusalem.

[9] A. V., "They set themselves in array."

[10] According to the first explanation, "the enemy" is the subject; the enemy, by his approach, opened the eyes of Judah, and made them discover their weakness.

[11] It was desirable to know the number of the houses, in order to ascertain how many soldiers the town might be able to keep.

long ago," or with לא ראיתם, "you have not seen for a long time."[12]

12. *And in that day did the Lord, God of Hosts, call,* etc. That is, God decreed. More correctly, however, this phrase may be referred to the words of the prophet.[13]

13. הרג *Slaying*, causing the separation of the soul from the body; הרג is used with reference to cattle instead of שחט, and on the other side וישחטם, "And he slaughtered them" (Num. xiv. 16) is used with reference to men instead of ויהרגם.[14] *For to-morrow we shall die.* The prophet foretells what people will say in the days of the siege.

14. ונגלה *And it was revealed.* This thing[15] was revealed. באזני In mine ears.[16] Supply אָזְנֵי "the ears of."[17] Comp. נביאכם "Your prophet, the prophet of the Lord"[18] (Num. xii. 6). According to some the suffix in באזני refers to the prophet; but the first explanation is better.[19] *Till ye die* by the hand of the enemy who will besiege you.

15. *God of hosts.* This attribute is added, because the treasurer is mentioned, who was appointed over the royal house, and whom some believed to be the master of the money stored up there.[20] הסוכן *The treasurer.* Comp. מסכנות "stores" (Ex. i. 11). על *Concerning.* He shall prophesy concerning him, and say to him:

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[12] The second explanation is not in accordance with the accents; וְיוֹצְרָהּ has a conjunctive, מֻרְחָוֹק a disjunctive accent.

[13] The meaning of the phrase is therefore, "And the prophet, in the name of God, declared."

[14] הרג "to slay," is used with reference to man, שחט "to kill," with reference to beasts; this passage, and the one quoted from Num. xiv. 16, are of the exceptions, the entire number of which is very small.

[15] The determination of the people, mentioned in the preceding verse.

[16] A. V., "In mine ears, by the Lord," etc.

[17] The complete sentence would be: "In mine ears, the ears of the Lord," etc.

[18] A. V., "A prophet among you, I, the Lord," etc.

[19] See c. v., Note 16.

[20] The "hosts" are, according to I. E., all creatures on heaven and earth (comp. Gen. ii. 1). "God of hosts" is therefore the true master of the state treasures, not Shebna. Concerning the occasional use of the Tetragrammaton as an appellative governing the genitive צבאות "of hosts," see i., Note 45, and I. E. On Exodus iii. 15.

16. *What hast thou here?* Why didst thou stop here? *And whom hast thou here* of thy family that could assist thee? חצבת *Thou hast hewed.* Comp. חצובים "hewed" (Deut. vi. 11). Thou thinkest that thou wilt always remain treasurer, and that thou wilt die in Jerusalem, and therefore thou hast already prepared a grave for thee.—Those commentators that take "grave" in the sense of "palace" are mistaken, as shown by the words "there shalt thou die" (ver. 18).[21]

17. מטלטלך *Will carry thee away.* Reduplication of טול "to carry." Comp. ויטילו "And they cast" (Jon. i. 5). גבר *O man.*[22] Thou, who thinkest that thou art mighty. Comp. והיית לאיש "and show thyself a man" (1 Kgs. ii. 2). גבר is here the vocative case. It can also mean "as the carrying away of a man."[23] I prefer the first explanation.

18. צנוף יצנפך צנפה *He will surely bind thee together.*[24] Comp. מצנפת "mitre"[24] (Ex. xxviii. 4). He will take him, together with all his money and wealth.[25] כדור *Like a ball.* The כ is the prefix of comparison; the word is familiar from its use in the Rabbinical literature; its meaning may also be gathered from the context.[26] *A large country.* Babylon.[27] *There shalt thou die,* etc. There he shall die, with all his horsemen. *The shame of*

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[21] The Targum has אַתַר "place," and אַתְרֵיהּ "his place" for קבר and קברו and seems to take קבר figuratively for "the palace" or "the place" where Shebna hoped to remain till his death.

[22] A. V., "A mighty captivity."

[23] Comp. טלטולא דגברא קשה מדאתתא "A man, carried away in captivity is treated more harshly and cruelly than a woman." See Rashi ad locum.

[24] A. V., "He will surely violently turn and toss thee." According to I. E.: צנף "to bind," מצנפת "a mitre" that is bound round the head.

[25] I. E. infers this probably from the root צנף being repeated thrice.

[26] I. E. overlooks that in Rabbinical literature the ball is called כדור not דור. (Comp. Mishna, Kelim x. 4, and I. E. on Job xv. 24).

[27] According to I. E. this catastrophe of the house of Shebna took place in the days of the Babylonian invasion during the reign of king Jehoiakim or Zedekiah, when Shebna himself was probably no more alive; for Manasseh reigned 55, Amon 2, Josiah 31, Jehoahaz ¼, Jehoiakim 11 years; and to these a part of the reign of Hezekiah must be added. It can hardly be understood why I.E. transfers this catastrophe to a later period and takes "Eliakim, the son of Hilkiah," for the son of that Hilkiah, who officiated as high priest during the reign of king Josiah, while the text seems to point at the reign of Hezekiah (comp. xxxvi. 22), unless we assume that he is anxious to refer

*thy lord's house.* For thou art a disgrace to the house of thy master; or "thou wilt then be," etc. This prediction was probably verified in the exile of King Jehoiakim or Jehoiachim; comp. "And I will call my servant Eliakim, the son of Hilkiah"[27] (ver. 20).

20. *To my servant.* He was the servant of the Lord; not so Shebna.

21. *Thy robe and thy girdle.* Every officer has a certain robe and girdle, as *e. g.*, the wise men of Athens wore a certain distinctive girdle. *A father.* A good teacher and a friend, like a father.

22. *And the king of the house of David,* etc. From this verse we learn that "the house" (ver. 15) means "the royal palace."

23. יתד *As a nail.* יתד = כיתד. Comp. ועיר = וכעיר "And like a wild ass" (Job xi. 12).

24. *And they shall hang,* etc. Having compared Eliakim with a nail, the prophet continues, "they shall hang upon it," etc. הצאצאים *The offspring.* The children that will come out of him.[28] והצפיעות *And the issue.* The female children are perhaps meant; comp. יצא צפע "shall come forth a cockatrice" (xiv. 29).[29] Since he is said to be the father, the men of Judah are as it were his sons, and the women his daughters. *All vessels of small quantity.* The children are compared to small vessels. האגנות *The cups.* (Comp. xxiv. 6). The gold was perhaps kept in those vessels. כלי הנבלים. *The vessels of psalteries.*[30] Musical instruments. Nothing will remain in the royal palace, that should not be placed under his authority.

25. *The nail,* etc. Shebna, who thought himself a nail fixed in a strong place. *The burden that is upon it.* The supporters of his government.

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the second part of the chapter to the same period, to which, as he believed, the first part alluded. (Comp. ver. 6).

[28] The root of צאצאים is יצא "to come out."

[29] According to this remark צפע means "offspring," but in commenting on xiv. 29 he says that צפעוני = צפע means "cockatrice," and is more dangerous than נחש "serpent." A joke at the expense of women is perhaps intended by this remark. The real reason for this explanation is very likely to be found in the masculine and feminine terminations of the two words צאצאים and צפיעות.

[30] A. V., "All the vessels of flagons."

## CHAPTER XXIII.

1. *Tyre.* A town near the sea; it was conquered by Nebuchadnezzar.[1] כי שדד מבית מבוא *For it is laid waste, that there is no house, no entering in.* For every house in Tyre is destroyed, that no merchants come there any more. *From the land of Chittim.* Even from the land of Chittim, which is very far,[2] this destruction was announced to the ships of Tarshish. Chittim is mentioned, because of the ships which passed the coast thereof.[3] Comp. (Num. xxiv. 25).

2. *Inhabitants of the isle.* Inhabitants of Tyre.[4] *Whom the merchants of Zidon,* etc. Although Tyre was full of merchants from Zidon, etc. *Zidon.* A town likewise on the sea; comp. "Zebulun shall dwell at the haven of the sea, etc., and his border shall be unto Zidon" (Gen. xlix. 13).

3. *And by great waters,* etc. The merchants brought to Tyre the seed of the Sihor,[5] and her increase was the harvest of the Nile.[5] סחר *A mart.* סחר is a noun and means "merchandise;"

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[1] Tyre was besieged five years by Shalmaneser, about 720 B.C. (Joseph. Antiq. ix. 14), and thirteen years by Nebuchadnezzar, 583—570 (*ib.* x. 11). As to the first siege, it is distinctly stated by Josephus that it was not successful; the result of the second is not mentioned, and some infer from Ez. xxix. 18, that Nebuchadnezzar did not conquer Tyre. But whether conquered or not, the distress and misery which so long a siege must have entailed upon the inhabitants of Tyre, the loss they sustained in wealth and territories, fully corresponds with the humiliation predicted by Isaiah, Jeremiah and Ezekiel. I. E. refers this chapter to the second and not to the first siege, very likely because the Chaldæans are mentioned in it, according to his interpretation, as the conquerors of Assyria (ver. 13).

[2] Chittim is probably Cittium in the isle of Cyprus, which belonged to Phœnicia.

[3] Ships of Tarshish are ships coming from Tarshish; they passed the coast of Chittim (Cyprus), and heard there the news of the calamities of Tyre; because the enemy that besieged Tyre tried at the same time to get Cyprus into his possession, either by hostile attack or by a support given to her revolt against Tyre. The quotation from Num. xxiv. 25, "And ships from the coast of Chittim," is only to prove that Chittim was a naval power.

[4] There were two towns of this name, one on the continent, Old Tyre, the other on an island at a short distance from the former.

[5] "Sihor" (שיחור) is another name for the Nile (יאר); lit., the black river. The Nile is used here by metonymy for Egypt.

but we have here to supply בעלת; "And she was the mistress of the merchandise (that is, the mart) of the nations." Comp. ובעל חסרון = וחסרון "That which is wanting" (Eccl. i. 15).

4. *The sea.* She that had the greatest power on the sea, that is Tyre. *I travailed not*, etc. It is as if there were no people in the isle of Tyre.

5. *And at the report*, etc. As at the report of the defeat of Egypt every one was startled, so they will be startled at the report of the fall of Tyre.

6. אל תרשיש = תרשישה To Tarshish. כל אי = אי Every island.[6]

7. *Is this your joyous city*, etc. Is this Tyre, that was a rejoicing to you—comp. "a rejoicing to the whole land" (Ps. xlviii. 3)—that old Tyre, that must now see her people go far away into captivity?

8. המעטירה *The crowning city.* That was a glory to the islands.[7] כנעניה *Her merchants.* Comp. כנען "a merchant" (Hos. xii. 8).

9. *The Lord of hosts*, etc. The Lord, who is the King of hosts[8] has decided this.

10. עברי ארצך כיאור Pass over to thy land[9] as a river (עברי אל ארצך=עברי ארצך); that is, "hasten to thy country, as quickly as the river flows," or, "pass through thy land as the river which overflows the country."[10] מזח *Strength.* Literally, "girdle." (Comp. Ps. cix. 19). It is used as a figure for strength, because a girdle supports the loins.

11. *He stretched out His hand.* God stretched out His hand, that is, He brought the punishment. מעזניה *The strongholds thereof.* The fortresses of Tyre.—The נ in מעזניה is instead of

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[6] I. E. mentions no reason why אי in ver. 4 alludes to Tyre, and here to the islands generally; perhaps because the next verse addressing the inhabitants of the island in the second person, alludes to Tyre in the third.

[7] מעטירה is part. Hiphil, and means lit.: "giving a crown," or "giving glory."

[8] See chap. i. Note 45.

[9] "A. V., "Pass through thy land."

[10] יאור is, according to this explanation, the Nile, which overflows and covers the whole country. The people of Tarshish are told to go home, each one to his place in the country; they have no strength to keep themselves any longer in Tyre.

the Dagesh in the ז.[11] כנען *Merchant city.*[12] According to some, ארחת כנען = כנען, "the caravan of Canaan," because of the feminine pronoun in מעוזיה "her strongholds."

12. *And He said.* And God said. המעשקה *O robbed city.*[13] The wealth of her merchants in Tyre[14] will be taken away. *Pass over to Chittim.* To trade there.

13. *The land.* The inhabitants of the land. *This people.* The people of the Chaldæans. לא היה *There was none like them.*[15] Comp. לא היה פחד "There was no fear like it"[15] (Ps. liii. 6). According to others: "Would that it were not;" for *it founded the kingdom of Assyria for wild beasts,*[16] that is, the Chaldæans laid Assyria waste, and it became the habitation of wild beasts.[17] לציים For the little wild beasts that live in the land.[18] *They set up the towers thereof,* etc. Although they, viz., the Assyrians, have set up the towers for defence, etc. בחוניו *The towers thereof.* Comp. בוחן "tower" (xxxii. 14). More correctly, the suffix in בחוניו refers to "the people of the Chaldæans": "when they, viz., the Chaldæans, set up their towers of siege." עוררו *They raised up.* It is a transitive verb. *The palaces thereof.* It was as if the towers stirred up the palaces, but before they awoke, *he brought her to ruin,* that is, the Chaldæan brought Assyria to ruin.

14. *Ships of Tarshish.* Ships that go from Tarshish to Tyre with goods.

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[11] This explanation is opposed to I.E.'s own rule, that only the letters אהוי are capable of interchange.

[12] Lit., "also כנען means 'merchant.'" I. E. on ver. 8 remarked, that כנעניה meant "her merchants;" referring to that remark, he says here: "also in this verse, where כנען is used as a feminine, it has the same meaning, 'merchant,' or, since the city is meant, 'merchant-city.'" Comp. I. E. on xvii. 1, and xv Note 12.

[13] A. V., "Oppressed."

[14] When Tyre was taken, the merchants of Zidon lost their property which they had in Tyre.

[15] A. V., "Was not." "Where no fear was."

[16] A.V., "Till the Assyrians founded it for them that dwell in the wilderness."

[17] About 606 B.C. Nineveh, the capital of Assyria, was taken by the Babylonians in conjunction with the Medians. Comp. Nah. i. 3; Zeph. iii.

[18] The passage in the Hebrew text seems to be corrupt; the word ציים is explained by I. E. on xiii. 21, xxxiv. 14, to mean "beasts that live in the wilderness." קטנות שהם is very likely a corruption for השוכנות, "that dwell," and ציה "desert" is left out after בארץ.

15. ונישכחת *And shall be forgotten.* ונישכחת = ונישכחה; comp. וישבת = וישבה "And it will return" (Ez. xlvi. 17). *The days of one king.* The reign of Nebuchadnezzar, his son, and grandson are considered as one.[19] *Shall Tyre sing as an harlot.* Tyre will again be active in words and deeds.

16. *Take up an harp, etc.* The forgotten harlot walks about the city playing, that she may be remembered again; thus Tyre will send letters to all her neighbours, that the merchants may again come to her as before.

17. *And it shall come to pass after the end of seventy years,* when that aforementioned time will come.[20] לאתננה *To her hire.* Comp. אתנן זונה, "hire of an harlot" (Deut. xxiii. 19), the money for her whoredom. *And shall commit fornication with all the kingdoms.* They will come to her for merchandise.

18. *And her merchandise, etc.* Of her profits she will sanctify a part to the Lord. לא יאצר *It shall not be treasured up.* It shall not be put in the storehouse (אוצר). ולא יחסן *Nor laid up.* It will not be put away in a strong place (חוסן). *To them that dwell before the Lord.* To the exiles of Jerusalem, when they will return in the days of Cyrus.[21] *To eat sufficiently.* The exiles will be satisfied. ולמכסה = ולְמִכְסֶה And for a clothing. עתיק *Durable.* Strong; comp. עתק "strength" (1 Sam. ii. 3). Some ask, How can the prophet promise that the hire of the harlot Tyre will be sanctified to the Lord, since the Law prohibits the hire of an harlot to be brought to the house of the Lord? (Deut. xxiii. 19). The reply to this question is, that the Law prohibits the real hire of an harlot, but the prophet uses the words, "her hire," in a figurative sense; in reality, he does not speak of an harlot at all.

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[19] According to I. E. Nebuchadnezzar was succeeded by his son Evil-Merodach, who was in turn succeeded by his son Belshazzar; the Babylonian kingdom was then overthrown by Cyrus, king of Persia, when Tyre, no longer troubled by the Chaldæans, commenced to prosper and to flourish again.

[20] I. E. means to say that the seventy years mentioned in this verse are no addition to those given in ver. 15, but are the same.

[21] This refers either to some material assistance given to the Jews by the Phœnicians, such as is reported of other nations (Ezr. vi. 8, 9), or to the general advantage which the Jews derived from the prosperity of their Tyrian neighbours.

## CHAPTER XXIV.

1. בוקק. *He maketh empty.* Comp. Hos. x. i. ובולקה *And maketh it waste.* This word is met with a second time in the book of the vision of Nahum (Nah. iii. 10).[1] ועוה And turneth it upside down.

2. *And it shall be,* etc. All men shall be alike in this catastrophe. כעם ככהן וגו׳. *As with the people, so with the priest,* etc. When two nouns with the prefix כ follow each other, the phrase is elliptical; the complete sentence would be: as with the people so with the priest, and as with the priest so with the people, as with the servant so with the master, and as with the master so with the servant, etc. כמלוה *As with the lender,* as with him who gives away money without security.[2] נושה The capitalist. אשר נושה בו He who borrows money on security.[2]

3. הבוק תבוק. *Shall be utterly emptied.* Comp. בוקק (ver. 1); הבוק is infinitive Niphal of a verb ע״ע (בקק "to empty"). תבוק is formed like יסוב "is driven back"[3] (Ps. cxiv. 3.) הבוז תבוז *Shall be utterly spoiled.* The same.[4]—Since God decreed this, there will not remain to man any cause to exalt himself above his fellow.

4. *The earth mourneth,* because the King of Assyria has destroyed many countries. נבלה *Fadeth away.*[5] Niphal of בלל,

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[1] The Hebrew text has בספר הזה; but in Nahum, not in Isaiah, another instance of this root is found. בספר הזה is therefore a mistake; the text had originally בספר חזון (Nah. i. 1). The translation is based on this correction

[2] A. V., "As with the taker of usury, so with the giver of usury to him." According to I. E. לוה "to borrow money without security" (חנם) נשה "to lend on security." Comp. לא תהיה לו בנשה "Thou shalt not be to him as one that lends money on security" (A. V., "As an usurer"). Ex. xxii. 25, the נשה, according to I. E., has not that kind and charitable feeling, which he has who lends without security (מלוה); the former is more liable to hurt the feelings of the poor in taking and giving back the pledge (comp. Deut. xxiv. 10, ff.). The word חנם used by I. E. is translated "without security," because it is here the opposite of על משכונו "on his security."

[3] According to I. E. תָּבוֹק, תָּבוֹז, יָסוֹב, are forms of the future Niphal for תִּבָּק, תִּבָּז, יִסַּב.

[4] Infinitive and future Niphal.

[5] Literally, according to I. E., "is confounded."

"to confound"; comp. ונבקה, "and it will be emptied"[6] (xix. 3); ונסבה "and it will be surrounded"[7] (Ez. xli. 7); the second נבלה might, however, be the Kal of נבל, "to fade"; comp. נבול תבול, "thou wilt surely wear away"[8] (Ex. xviii. 18). יושבי מרום=מרום "they that sit on high," the chiefs of the land.[9]

5. תורות *The laws.* The laws which are dictated by common sense, in which all agree.[10] חלפו *They have abolished.*[11] Comp. יחלוף, "he shall abolish" (ii. 18). חק *Ordinance.* The laws of God, contained in the natural order of things; and this is likewise the meaning of ברית עולם, "the covenant of the universe."[10]

6. באלה = אלה "By a curse;"[12] comp. בששת = ששת, "in sin" (Ex. xx. 11); according to others, the preposition תחת, "for," is to be supplied; comp. ונ' תחת = ונשלמה פרים שפתינו פ' שפ'. "And let us bring our lips (that is, the words of our lips, our prayer) instead of bulls" (Hos. xiv. 2).[13] חרו *They are burned.* Comp. וחרה, "and may be burnt" (Ez. xxiv. 11).[14]

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[6] A. V., "Shall fall." [7] A. V., "There was a winding about."

[8] The two roots נבל and בלל are similar in form and meaning; the former "to fade away," the latter "to confound," Niphal "to be confounded" or "to be destroyed." נִבְלָה is therefore either the third person feminine Kal of נבל or the same person Niphal of בלל; the regular form would be נִבֳּלָה, but the Dagesh is sometimes omitted, as in the instances quoted by the author. נָבְקָה=נִבְקָה נָסַבָּה=נִסְבָּה.

[9] A. V., "The haughty people."

[10] תורה and חק are generally distinguished by saying that the former refers to those laws which society would make even without revelation; the latter, to such laws as would not be made without direct command in Scripture. This distinction is not applicable here, because the prophet speaks in this passage of laws that concern all nations. The explanation, however, given here by I. E., does not agree with his remark on Gen. xxvi. 5, where תורה is explained to refer to the law of circumcision. What I. E. means by "the laws contained in the natural order of things" or by "the covenant of the universe" is more clearly stated in his commentary on Gen. xxvi. 5, namely, שילך אדם אחרי מעשיו "Man shall follow the ways of God displayed in his works." Comp. I. E. on Lev. xix. 19.

[11] A. V., "Changed."

[12] From this remark it may be concluded that I. E. read אבלה "mourneth" instead of אכלה.

[13] A. V., "So will we render the calves of our lips."

[14] A. V., "And may burn."

7. *The new wine mourneth*, etc. Because there is none to dress the vine and to dig the ground. *The merry-hearted.* "For wine maketh glad the heart" (Ps. civ. 15).

8. *The mirth of tabrets ceaseth*, from the feasts. *The noise of them that rejoice*, when they are drunk.

9. *They shall not drink wine with a song*, for *the strong drink shall be bitter.* יָמַר is according to my opinion[15] a verb ע"ע—comp. וָאֵקֹל "And I was despised" (Gen. xvi. 5)—Niphal of מרר.

10. *The city of vanity.* The city whose inhabitants go after vain things. *Every house is shut up, that no man can come in.* For every one will go out into the streets because of the great trouble.

11. צוחה A crying. על מקום היין = על היין In the place of wine.[16] *In the streets.* Publicly. ערבה *Is darkened.* Comp. עֶרֶב "evening."

12. ושאיה *And with destruction.* שאיה is a noun derived from שאה "to be waste;" comp. שואה "desolation" (x. 3). *In the city is left desolation.* This phrase is used by the prophet improperly; comp. "Better is he than both they, who hath not yet been" (Eccles. iv. 3).[17]

13. כנקף *As the shaking.* נקף is similar in meaning to ונקף "and he shall cut down" (x. 34). *As the gleaning grapes*, that is, only a few; for when the vintage is over, the gleaning grapes are left.

14. *They shall lift up*, etc. All commentators agree that from the words, "Behold, the Lord maketh, etc." (ver. 1), the prophet refers to the remote future, to the war of Gog and Magog;[18] only R. Moses Hakkohen refers this prophecy to the king of Assyria, and finds in "a feast of fat things" (xxv. 6) the indication of the destruction of the hosts of Sennacherib,

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[15] The grammarian, R. Jonah, is of opinion that יָמַר is Kal; therefore I. E. adds, "according to my opinion."

[16] A. V., "For wine."

[17] Strictly speaking, he who has not yet been born cannot be better; in the same way שְׁמָמָה "desolation" cannot be said "to be left;" because "desolation" is the negation of existence. Comp. I. E. on ii. 11.

[18] Comp. Ez. xxxviii. and xxxix. Gog is the name of the king of Magog, a country or nation in the north of Palestine (xxxviii. 15), deriving their origin from Magog, the son of Japheth (Gen. x. 2).

which remains the subject of the prophecy until the words, "Woe to the crown of pride," etc. (xxviii. 1).[19]—*They shall lift up*, etc., they that escaped, etc.[20] ירנו *They shall shout.*[21] Comp. הרנה "the proclamation" (1 Kgs. xxii. 36). *They shall cry aloud from the sea.* They that go on the sea, shall cry, etc. צהלו *They shall cry aloud.* Comp. צהלת הסוס "the neighing of the horse."[22]

15. באורים Some explain it, "In the countries;" comp. אור כשדים "the land of the Chaldæans"[23] (Gen. xi. 31); others: "In valleys." The former explanation is the right one. שם *The name.* Supply כבדו "glorify;" for the verb כבדו in the first half of the sentence refers also to the second. "They" (ver. 14) can also be explained to refer to the righteous.[24]

16. מכנף *From the uttermost part.* The word כנף "corner," is used here to signify "a great distance," because the earth is round.[25] צבי *Glory.* The word is derived from a Chaldaic

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[19] The words of the Hebrew text are—ועדו הוי עטרת גאות "And his proof is taken from the words, 'Woe to the crown of pride,'" but the proof is not at all clear; for granted even that xxviii. refers to the period of the Assyrian invasion, it cannot be concluded that xxiv.—xxvii. refer to the same period, especially since the last verse of xxvii. seems to be the conclusion of a prophecy (comp. xi. 15, 16; xix. 23—25). The translation is based on the suggestion, that ועדו is a corruption of the original ועד or עד "unto."

[20] The remnant of the army of Sennacherib, after the loss it sustained before Jerusalem. The opinion of R. Moses Hakkohen is continued in this remark.

[21] A. V., "They shall sing." According to I. E., or rather to R. Moses Hakkohen, ירנו and צהלו refer to the cries of anxiety and distress which the remnant of the Assyrian army lifted up. רנן and צהל do not always signify, "to sing," as proved by the quoted הָרִנָּה "the proclamation" after a defeat, and צהלת "the neighing" of horses.

[22] Instead of צהלת הסוס, which is not a biblical phrase, we have perhaps to read מצהלות אבירו "the neighing of his strong ones" (Jer. viii. 16).

[23] The same phrase is also quoted in favour of the second explanation. See Rashi.

[24] With this remark I. E. reverts to the first mentioned opinion, that these chapters (xxiv.–xxvii.) refer to the period of Gog and Magog. According to this opinion the prophet speaks in ver. 14, of the righteous people, that will then receive the reward for their faith in God; ירנו and צהלו retain according to this explanation their usual meaning, "they sing." In the following part the commentary is based on this same supposition, while that of R. Moses Hakkohen is only incidentally mentioned, as if to show that it can really be maintained throughout the whole portion from xxiv. unto xxvii.

[25] One is rather inclined to think that, because the earth is round, the expression כנף הארץ "the corner of the earth" should not be used. Perhaps he

root.[26] *And I said.* Each nation will say so. *Have we heard,* etc. The same. רזי *Leanness.* Comp. רזון "leanness" (Ps. cvi. 15). The repetition indicates that these words are said every moment. בגדים בגדו וגו׳ *Treacherous dealers have dealt treacherously,* etc. For all people deal treacherously again and again.[27]

17. *Fear and the pit,* etc. And therefore the evil is come to all people; for when any person is in fear, and a kind of pit is near him, and his foot is besides caught in a snare, he must instantly fall.

18. *Windows from on high,* etc. A figure for "decrees of the Lord."

19. רעה *Is broken.* Comp. תרועם "thou wilt break them" (Ps. ii. 9); a word found frequently in the Targum.[28] פור התפוררה *Is broken asunder.* Comp. ויפרפרני "and he hath broken me asunder" (Job xvi. 12); פוררת "thou hast divided" (Ps. lxxiv. 13).

20. *The earth shall reel,* etc. The inhabitants of the land will flee from one place to the other, and be moved like the cottage of the watchman; for the watchman changes the place of his abode. *And shall be heavy,* etc. When they will be about to move and to flee, their transgression will be too heavy for them, and they will fall. קום *To rise.* It is infinitive; comp. אלקום "no rising up" (Prov. xxx. 31).[29]

21. Many refer this prediction to an eclipse of the sun and moon; but more correctly it is referred to the angels, that are ready to assist or to attack a nation. Comp. Dan. x. 13, 20. These words are therefore followed by: "the kings of the earth on the earth"; for the reign of the kings is in connexion with the reign of the angels.[30]

22. כאסיר = אסיר As a prisoner. *As prisoners are gathered, etc.*

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means to say, that "the corner of the earth" is used instead of "far off," because we can never reach it.

[26] צבה "to desire;" from this I. E. derives צבי "desirable," "beauty," "glory."

[27] The root בגד is here repeated five times; this, according to I. E., indicates the repetition of the same action by the same person, as well as its contagious spreading amongst all classes of people.

[28] רעע in Chaldee is the same as רצץ in Hebrew.

[29] It is rather curious to find I. E. referring to אלקום as another instance of the infinitive קום, and not to Ps. xviii. 39, xxxvi. 13, cxxvii. 2; Lam. i. 14; Am. v. 2.

[30] Those unknown causes that govern the destinies of men and nations

As people who are brought to the prison to be shut in are often left there for a long time before they are visited to be supplied with their food. The idea contained in this simile is, that this evil will last a long time. יפקדו "they shall be visited," may also be compared with ומימים רבים תפקד "and after many years thou wilt be visited" (Ez. xxxviii. 8), and explained in an evil sense.[31]

23. *Then the moon*, etc. Sun and moon, the rulers of heaven, are used here in a figurative sense for "the kings of the earth," who will be ashamed; but it is also possible that an eclipse of sun and moon is meant by the prophet. The kingdom of God will then appear on the mount of Zion, and honour will be given to those that remain faithful to God. According to others this passage refers to the worshippers of the heavenly bodies; but this explanation is at variance with the context.

## CHAPTER XXV.

1. *My God.* The first person singular refers to the prophet, or these are the words which every one of "the ancients" is represented speaking (xxiv. 23). עצות מרחוק *Counsels of old.* Objective case governed by עשית "thou hast done."—"The counsels of old" are the plans of God predicted by the prophets. אמונה אמן *With faithfulness and truth.*[1] As to the repetition אמונה אמן comp. עזי ומעוזי "my strength and my fortress" (Jer. xvi. 19).[2]

2. *For thou hast made a city an heap*, etc. Many cities will be destroyed, when Gog and Magog[3] will come. According to R. Moses Hakkohen it refers to the period of Sennacherib.[3] לגל

are sometimes personified, and represented as the messengers or angels of the Lord. Each nation is therefore said to have its angel above, in whose hand its destiny is placed, and the prosperity or the misfortune of a nation is made dependent on the success or failure of its representative angel above.

[31] According to the first explanation, יפקדו means "they will be visited" to receive their food; according to the second, "they will be visited" to receive their final punishment.

[1] A. V., "Are faithfulness and truth." According to I. E. the meaning of the phrase is: God has fulfilled His prophecies with faithfulness and truth.

[2] A word is sometimes repeated either in the same or in a different form for the sake of emphasis. Comp. iii., Note 1, and xxiv., Note 27.

[3] See xxiv., Notes 18 and 24.

*An heap.* Comp. Gen. xxxi. 51. זרים *Strangers.* Non-Israelites. מעיר Of every city.[4]

3. יכבדוך עם עז *Shall a strong people glorify thee.* Those who have escaped or are far off shall glorify thee, when they will hear the report.[4a]

4. *For thou hast been,* etc. It is wonderful how all well fortified towns were taken, and the city of the poor, that is, Jerusalem, escaped. *A refuge from the showers,*[5] from the enemy who is compared to showers of water. *For the blast of the terrible ones is as showers against the wall.* This phrase is to explain the expression "from the showers."

5. בציון *In a dry place.* Comp. בארץ ציה "in a dry land" (Jer. ii. 6). חורב בצל עב וגו' *The heat in*[5a] *the shadow of a cloud,* etc. Repetition of the same idea. בצל עב *In the shadow of a cloud,* that is, in the shadow which hides the clouds and makes them invisible.[6] זמיר עריצים *The song of the terrible ones.*[7] It is the same as שאון זרים; comp. זמירות "songs" (xxiv. 16). יענה *Shall be low.* It is an intransitive verb of the same root as עני "poor" (Deut. xxiv. 12); לענות "to be humbled" (Ex. x. 3).

6. *In this mountain.* In Zion. *A feast of fat things,* etc. God will feed them with fat things, ממחים *with things full of marrow*—comp. ומוח "and the marrow" (Job. xxi. 24); ממחים is participle Pual—and then he will give them to drink *lees well refined,* so that they will become drunk;[8] comp. "As you have drunk on my holy mountain," etc. (Obad. 16).

7. ובלע *And he shall discover.*[9] Comp. כבלע "when are dis-

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[4] A. V., "To be no city." The translation of the whole phrase according to I. E., who very strangely explains the preposition מִ (lit. "from") to be the sign of the possessive genitive, is, "The palaces of the heathen people shall never be built again in any city."

[4a] Of the defeat of Gog and Magog or of Sennacherib.

[5] A. V., "A refuge from the storm." [5a] A. V., "With."

[6] I. E. means to say that "in the shadow of a cloud" is the same as "in the absence of all clouds," or "in sunshine;" but it can hardly be seen what compelled I. E. to assume here such a metaphor, unless it be the parallelism, which seems to demand a greater similarity between בציון and בצל עב than that existing between "in a dry land" and "in the shadow of a cloud;" the land is supposed to be dry when sunshine continues for some time, but not when the heaven is covered with clouds.

[7] A. V., "The branch of the terrible ones."

[8] A figure often used by the prophets to indicate the approaching catastrophe decreed by the Lord. [9] A. V., "And he will destroy."

covered"[10] (Num. iv. 20). הלוט *The covering.* Comp. וילט "and he wrapped" (1 Kgs. xix. 13); it is the same as the corresponding מכסה = מכסה "covering;" comp. והמסכה "and the covering" (xxviii. 20).

8. בלע המות *Death will destroy*[11] them.[12] *And the Lord will wipe away tears from off all faces.* For they[12] have caused great evils to all.[13]

9. ואמר *And they will say.*[14] The people mentioned before, will say. ויושענו *And he saved us.*[15] And he saved us continually. It is the imperfect tense.[16]

10. *The hand of the Lord.* His punishment. *Moab,* that will come to help the besiegers of Zion. ונדוש *And shall be trodden down.* Niphal of a verb ע"ו (דוש) or ע"ע (דשש). כְּהֻדַּוש *As is trodden down.* Infinitive Niphal; ו is here instead of וֹ; these two vowels are capable of interchange. מדמנה Dunghill.

11. *And he shall spread forth.* The Lord shall spread forth. *In the midst of them.* In the midst of Moab. השוחה *He that swimmeth.* Comp. שחו "to swim" (Ez. xlvii. 5). *His pride.* The pride of Moab. ארבות Hap. leg.; the meaning must be found from the context.[16a] Some compare it with ארבות "windows" (Gen. vii. 11), but their explanation is far-fetched.

12. Thy *walls.* The pronoun refers to Moab. השח השפיל *He brought down, he laid low.*[17] Asyndeton; comp. כרע שכב נפל "He bowed, he fell, he lay down" (Judg. v. 27). The past is used here because the action was already completed in the time of Sennacherib.[17]

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[10] A. V., "When are covered." I. E., in his commentary ad locum mentions both explanations, "when are covered" and "when are discovered," and gives the preference to the former. [11] A. V., "He will swallow up death."

[12] The "nations" mentioned in the preceding verse.

[13] They have caused by their wicked actions, tears and sorrow to everybody; those tears will be shed no longer, when death has swallowed up the evil-doers.

[14] A. V., "And it shall be said."

[15] A. V., "And he will save us." [16] See i., Note 43.

[16a] It is strange that I. E. does not state what the meaning of the word is; the context admits of many meanings, as may be seen from a comparison of the various renderings of the word, *e.g.*, Rashi: "towers," Kimchi: "the wrists," R. Jonah: "the multitude," A. V., "the spoils."

[17] A. V., "He shall bring low," "lay low." I. E. refers this prophecy to the period of the war of Gog and Magog, while Moab was to receive her punishment long before that period, in the days of Sennacherib.

## CHAPTER XXVI.

1. עיר עז לנו ישועה ישית *To a city which is strength to us,*[1] *he will appoint salvation.* To Jerusalem, which is strength unto us, God will appoint salvation.[2] חומות וחל *For walls and bulwarks.* חֵל = חֵל הַחוֹמוֹת "the fence of the walls."[3]

2. *Open ye gates*, etc. The gates of that city should only be opened for righteous people like the Israelites, to enter and to dwell in it.

3. יצר סמוך תצר שלום "Thou wilt keep him in perfect peace whose mind is stayed on thee." Others are of opinion that שלום may be used as masculine and feminine.[4]

4. *Trust ye*, etc. Therefore fathers will say to their children, "Trust in the Lord," etc. ביה *In the Lord.* ב is a preposition, and has its usual meaning.[5] צור עולמים *Everlasting strength.* ביה In some books all the letters of the Alphabet are combined with this word (יה), which consists of one-half the number of letters composing the full name of God,[5] in order to form new names for the Divine Being. In the book of Psalms (lxviii. 5) I shall explain this.[5]

5. השח *He bringeth down.* A verb ע"ע like הֻקַּל "he afflicted slightly" (viii. 23). *Them that dwell on high*, etc. This refers to the heathens. ישפילנה ישפילה *He layeth it low, he layeth it low.* He will continually lay it low; comp. עזי ומעוזי "My strength and my fortress" (Jer. xvi. 19).[6]

6. *The foot shall tread it down*, etc. He will bring it so low,

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[1] A. V., "We have a strong city."

[2] After ישית the word ישועה "salvation" seems to have been omitted in the Hebrew text.

[3] See I. E. on xv. 1 and *ibid.* Note 2; on xxi. 11, Note 22.

[4] According to this opinion the translation of the passage is as follows: "Peace will guard him whose mind is stayed on thee." There is, however, no other instance in the Bible of שלום being used as a feminine noun.

[5] The name of God consists of the four letters י, ה, ו, and ה; the name יה of half that number; in ביה the ב is prepositive; but some take it as part of the name, believing that new names of God are formed by combining the word יה with any letters of the alphabet; *e.g.*, איה, ביה, גיה, and so on. In his commentary on the book of Psalms (lxviii. 5), I. E. rejects this opinion, but without giving the explanation which is promised here.

[6] See I. E. on iii. 1, Note 1; xxiv. Note 27; xxv. Note 2.

that it will be trodden not by the foot of the noble but by that of the poor. פעמי = רגלי "feet." Comp. פעמים (Ex. xxiii. 14) = רגלים (ibid. 17) "times."

7. *The way of the just*, etc. And why is all this? because there is no path for the righteous but that of rectitude, and Thou, O Lord, art "most upright" and "dost weigh the path of the just." תפלס Thou weighest.

8. *We waited for thee, O Lord, even for the way of Thy judgment*,[7] etc. These are the words of the righteous that hope in the Lord, that He will show His judgment in the universe; for "the soul is longing for Thy name." Before ארח "path" supply the preposition ל "for."

9. נפשי *My soul*, that is, the thought of my soul,[8] was אויתיך בלילה *I have desired Thee in the night; Yea the thought of my spirit*[8] *within me*, was אשחרך *I will seek Thee early*. Man has נפש "soul" and רוח "spirit," as I explained in Koheleth.[9] *When Thy judgments are*, etc. When Thy judgments appear on the earth the inhabitants of the world learn righteousness. תבל *World*. The inhabited part of the earth.

10. יחן *Let favour be shewn* A verb ע"ע; it is a form like יוסב "is turned" (xxviii. 27),[10]—God is merciful to the wicked, but they will not learn righteousness; He has patience with them for a long time, they might perhaps improve. *In the land of uprightness*. In the place where the people are upright, they (the wicked) will do wrong. נכחות *Straightforwardness*. It is related to נכח "before" (Ex. xxvi. 35); comp. נכחים "right" (2 Sam. xv. 3). *And will not behold*, etc. He does not wish to consider the greatness of God.

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[7] A. V., "In the way of thy judgment."

[8] A. V., "With my soul," "with my spirit." אויתיך "I desired thee," and אשחרך "Will I seek thee early," are, according to I. E., the thoughts which fill the soul and spirit of the righteous, and are, therefore, by a kind of metonymy, called their "soul" and "spirit."

[9] In his commentary on Koheleth iii. 21, I. E. says that נפש is common to all living creatures, but נשמה is peculiar to human beings alone;—the difference between רוח and נפש is not explained there. On Koheleth vii. 3, he remarks that the life of man manifests itself in his vegetable, animal and intellectual nature, or as explained there by I. E. himself, in his appetitive, נפש, sensitive, רוח, and deliberative capacities נשמה.

[10] יְחַן is future Hophal of חנן; יוסב future Hophal of סבב.

11. רמה ידך בל יחזיון *When Thy hand is lifted up*[11] *they will not see.* יחזו ויבשו קנאת עם *But they shall see and be ashamed for their envy at the people;* let them show their envy of Thy people, and be ashamed, אף אש צריך תאכלם *And let the fire devour Thine enemies.* Some explain the former phrase thus: Let them see Thy punishment inflicted upon all of them. According to this explanation, the phrase has the same meaning as the words אף אש צריך תאכלם "yea, even the fire, which shall devour thine enemies."[12]

12. תשפות *Thou wilt ordain.* Comp. שפות "set on" (Ez. xxiv. 3). *For thou also hast wrought,* etc. For Thou hast always done for us what we do not know how to do.

13. *Other lords, besides Thee, have had dominion,* etc. For we worshipped Thee even when others became our masters. בעלונו *Had dominion over us,* were our masters (בעלים); comp. לבעליו "unto the owner of them" (Ex. xxi. 34). *But by Thee only we make mention of Thy name.* Nevertheless we praised Thy name. לבד בך *But by Thee.* Thou hast helped us, therefore we were able to praise Thee.

14. *They are dead.* Those our masters, that have owned us, are now dead.

15. יספת Thou hast continued.[13] *Thou hast removed it far unto all the ends of the earth.* The more Thou hast chastised Thy people, the more they acknowledged Thy glory, even when exiled from their country.

16. *In trouble.* In their trouble. צקון *They poured out.* The נ is paragogic, as in ידעון "they knew" (Deut. viii. 3); the word is besides irregular; the regular form is יצקו; the first radical is dropped in צקון; comp. ירד=רד "he went down" (Judg.

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[11] רמה "Is lifted up," that is, "does not touch them" or "does not punish them."

[12] A. V., "They shall see and be ashamed for their envy at the people; yea the fire of Thine enemies shall devour them."—The Hebrew text has יחזו קנאתך בכל עם יחזו קנאתך בכלם, which is perhaps to be altered into, since the difference between the two explanations is, that according to the first, עם refers to Israel, according to the second, to all other nations, so that קנאת עם is either the envy of the heathen people at Israel, or the punishment inflicted upon all people, that are enemies to Israel or to God.

[13] A. V., "Thou hast increased the nation." I. E. explains יספת "Thou hast continued," and supplies the infinitive "to chastise."

xix. 11). As to the phrase "they poured out a prayer," comp. "he will pour out his prayer" (Ps. cii. 1). מוסרך למו *Thy chastening upon them.*[14] They mention in their prayer the punishment which thou hast inflicted upon them.

17. *Like as a woman*, etc. This verse describes the "chastening" mentioned in the preceding verse. תקריב *That draweth near* Lit. "that bringeth near," namely, herself.[15]

18. *We have conceived, we have been in pain with, as we have brought forth, wind.*[16] We have conceived, and we have been in pain with wind, and so we have also brought forth wind. We had no strength to deliver ourselves; this is the meaning of the following ישועות בל נעשה "we have not wrought any deliverance." We were not able to bring any deliverance. ארץ *In the earth.* Supply ב; comp. בששת=ששת (Ex. xx. 11). ובל יפלו Some say, that א is omitted, as in ויפלו (Neh. vi. 16); but the latter has its usual meaning ("and they fell"), as will be explained by me. I explain בל יפלו "we could not help their falling."[17]

19. *Thy dead men shall live.* Only Thy dead men shall live; God is addressed. Generally, it is believed, that this phrase contains some reference to the resurrection of the dead.[18] Some explain it as a contrast to "They are dead, they will not live," (ver. 14), they, that is, our masters, are dead, but we, who were considered as dead, are living. *My dead body.* The first person

[14] A. V., "When thy chastening was upon them."

[15] תקריב is Hiphil, and therefore transitive; the object "herself" must be supplied.

[16] A. V., "We have been with child, we have been in pain, we have, as it were (כְּמוֹ) brought forth wind." According to I. E. the word כמו compares the verbs הָרִינוּ "we have conceived" and חַלְנוּ "we have been in pain," with the verb יָלַדְנוּ רוּחַ "we have brought forth," with regard to the object רוּחַ "wind," which is common to all of them.

[17] According to I. E. the root of יפלו is נפל "to fall." ובל יפלו ישבי תבל "We could not effect that the inhabitants of the world should not fall;" that is, we could not prevent the destruction which threatened to come over a great many of the inhabitants of the world.—A. V., "Neither have the inhabitants of the earth fallen."—The passage quoted from Nehemiah ויפלו מאוד בעיניהם is explained by I. E. כשפלים ונפלים ממעלתם "they appeared to themselves low and degraded."

[18] Comp. Targum: "Thou wilt revive the dead."

refers to the prophet, who is one of the Israelites, that are considered as dead. Let Thy dead men live, and let the dead of my people rise, as if they heard the cry: "Awake, etc." טל אורות *A dew of light.*[19] A dew acccompanied by light. *Thy dew.* God is addressed in these words. According to others, אורות means "herbs;" comp. 2 Kings iv. 39; it signifies a kind of herb, which turns toward the sun and moon.[20] וְהָאָרֶץ = וְאֶרֶץ And the earth *Shall cast out the dead,* out of itself. תפיל "Shall cast out," "shall bear;" comp. כנפל אשת "As the untimely birth of a woman" (Psalm lviii. 9). Others explain, Thou alone hast given life to Thy dead; for it is the nature of the earth to throw the dead into its midst.[21]

20. *Come, my people,* etc. R. Moses Hakkohen explains this verse to mean that the people shall shut themselves in Jerusalem, because of Sennacherib.[22] חבי Some explain this word as a regular form of a verb ל״ה (חבה); the feminine form חבי is used, because עם is sometimes feminine; comp. וחטאת עמך "And thy people sinneth" (Ex. v. 16). R. Jehudah, the Grammarian, says,[23] that חבי is a noun like שבי "captivity." The first explanation is the right one.

21. *The Lord cometh out.* The decrees of the Lord come out.[24] *Her blood.* The slain, that are buried in the earth.

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[19] A. V., "The dew of herbs."

[20] Comp. "Plin. Nat. Hist. Lib. XVIII., cap. 36 (Lupinus) cum sole quotidie circumagitur, horasque agricolis etiam nubilo demonstrat. "The lupine makes its daily circuit with the sun, and shows the farmer the time even when the heaven is covered with clouds."

[21] The dead are buried and hidden under the surface of the earth, whence we do not see them rise again; the restoration of the dead to life is therefore not the usual course of nature, but an extraordinary and miraculous act of the Almighty.

[22] See xxiv., Notes 18 and 24.

[23] See two treatises on verbs containing feeble and double letters, of R. Jehuda Hayug, of Fez, etc., ed. by John W. Nutt, M.A., *sub voce* חבה.

[24] See xvi., Note 26.

## CHAPTER XXVII.

1. ביום ההוא In those days.[1] *The Lord shall visit.* As mentioned in the preceding verse. *Leviathan.* The Theli (תלי);[2] it has the epithet בריח "stretching,"[3] because it stretches from one end to the other. [I think it is a sea monster].[4] *Even Leviathan, that crooked serpent.* This is likewise an animal that lives in the sea: it is like a serpent, for there are also serpent-like animals in the sea.[5] עקלתון *Crooked.* It is an adjective. *And the dragon that is in the sea.* That is, "The great dragon in the sea." (Ez. xxix. 3). Some are of opinion that the Leviathan, the stretching serpent, and the Leviathan, the crooked

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[1] ביום ההוא Though singular, does not refer to one particular day, but to a whole period.

[2] תלי is the imaginary axis or line through the centre of the earth, and the two points in which the ecliptic and the equator, or the ecliptic and the orbit of the moon meet. The latter is probably meant here. The origin of the word has not yet been fully established. It is generally believed to be the same as in Arabic تَلِيَ, but the two words, being quite different in meaning, (תלי "hanging," تَلِيَ "following,") are probably not connected with each other. Moreover, if תלי were the same as تَلِيَ it would have been written תאלי. It seems more probable and natural to derive תלי from תלה "to hang," since it denotes the ends from which the earth is, as it were, suspended. (Comp. תלאי Talm. Bab. Shab. 78; and הולה ארץ על בלימה "He hangeth the earth upon nothing" (Job xxvi. 7). This axis, being a straight line, is called בריח "a bar," which passes in a straight line from one end to the other; but at the same time the attribute עקלתון "crooked," is given to it, because the intersections of the ecliptic and the orbit of the moon are not constant, and the three points above-mentioned are therefore not exactly in a straight line. It is likewise connected with the name of תנין "dragon;" the one end of the line being called "the head," the other "the tail of the dragon." These names owe their origin probably to the serpentine winding of the orbit of the moon round the ecliptic. R. Jehuda Hallevi compares the axis of the ecliptic with a king, who sitteth on his throne and thence governs the whole country (Cusari iv. 25). A similar idea presented itself to the mind of the commentator, who explained נחש בריח by תלי, and signified by this figure the king of Assyria or of Egypt.

[3] A. V., "Piercing."

[4] The words in brackets are added, firstly because from the remark of I. E. on Job xxvi. 13, it appears that he explained נחש בריח to be a sea monster; secondly, because it is evident from his remark on נחש עקלתון that a remark to that effect must have preceded.

[5] The sea-monsters are usually called תנינים; this remark is therefore added, that they are also called נחשים, some of them being "serpent-like."

serpent, are both land animals, and are used figuratively for the kings of the land;[6] while "the dragon that is in the sea," is used for the king of Egypt (Comp. Ez. xxix. 3), or as others believe, for the king of Tyre. R. Moses Hakkohen thinks, that this verse refers to the élite of soldiers, princes, and nobles.[7]

2. חמר *Wine*[8] Comp. חֶמֶר "wine"[8] (Deut. xxxii. 14). *A vineyard of wine.*[8] A vineyard that yields a large quantity of wine. ענו *Sing.* Comp. ענות "Singing" (Ex. xxxii. 18). *Unto her.* Unto Zion. The imperative "sing" is addressed to the singers.[9] The prophet has said already, that Judah is the pleasant plant of the Lord (v. 7).

3. *I, the Lord, do keep it,* that is to say, the Divine glory remains in Zion. *I will water it every moment.* The prophecy will not cease. פן יפקד. R. Jonah, the Grammarian, says, that פן = לא, and יפקד = אפקד; פן יפקד עליה means accordingly, "I will not punish her (though I shall punish all other nations)." Comp. פן תפלס "Do not ponder."[10] R. Isaak ben Saul compares יפקד with נפקד "there lacketh" (Num. xxxi. 49), and joins this with the preceding phrase in this way, "I will water it every moment, lest its leaves drop." עליה *Its leaves.* Each of its leaves.[11] Comp. i. 30.[12] R. Moses Hakkohen explains it thus, "I shall guard it day and night, lest the enemy hurt it." I think that this explanation is the right one.

4. *Fury is not in me,* etc. Some say that this verse is the continuation of the words of the Lord. *Fury is not in me,* that is, great fury is not in me. *Who would set,* etc. Anthropomorphism.[13]

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[6] Assyria or Babylon.

[7] That is, the chiefs of the army of Sennacherib before Jerusalem.

[8] A. V., "Red wine." "Pure." "A vineyard of red wine."

[9] The subject, "Ye singers," is not directly mentioned, but contained implicitly in the verb. Comp. ii. Note 5.

[10] More instances of an interchange of this kind are given by R. Jona in his grammar, Sefer Harikma c. 28. A. V., "Lest any hurt it." "Lest thou shouldst ponder."

[11] A. V., "It." Comp. ii. Note 18.

[12] This instance is only quoted to show that עליה means "her leaves." R. Isaak ben Saul confounds the Kal יפקד and the Niphal נפקד; it is only the latter which has the meaning "to be missing."

[13] In reality God has the power to do whatever He thinks proper to do, and is not in need of the assistance of any being, as the literal meaning of the exclamation, "who would set," etc., implies.

Supply ב before שמיר "brier," comp. בששת=ששת "in six," (Ex. xx. 11). The meaning of the sentence is, "Who would set me against the brier and thorn of the vineyard," that is, against the wicked people; "and in the day of my war against the vineyard," אפשעה בה *I would go through it;*[14]—comp. כפשע "but a step" (1 Sam. xx. 3)—אציתנה *I would burn it;*[14]—comp. הציתו "they have burnt" (2 Sam. xiv. 35).

5. *Or let him take hold*, etc. Or let the Israelites take hold of my strength, then I shall not have war with them—comp. "the Lord hath been like an enemy" (Lam. ii. 5)—nor with other nations, for the sake of Israel; this double peace is indicated by the repetition of the words "he will make peace unto me." R. Moses Hakkohen explains these two verses in the following way: *Fury is not in me*, what I am going to say, I shall not say with fury. מי יתנני וגו' *Who would give me*—comp. נתתני "thou hast given me" (Judges i. 15)—*the briers and thorns* of the vineyard! *I would go through them, etc.*; that is, if they do not remove the wicked men of Israel, I will slay them all; or *let him take hold of my strength*, etc., then *Jacob shall take root*.—I think that God is not represented as speaking in these two verses, as is the case in many passages of this book—we need only refer to the preceding chapter, verses 18 and 19[15]—but the men of Judah,[16] after having heard God's promise, "I the Lord will keep it, lest he visit it," are introduced, saying, "We do not declare with fury, that if the enemy should come to turn the vineyard into a place of briers and thorns, we should kill ourselves." Comp.[17] "And Ezekiel shall be," instead of "And I shall be" (Ez. xxv. 24), "And Samuel," instead of "And myself" (1 Sam. xii. 11); "As he hath done," instead of "As I have done" (Lev. viii. 34); במלחמה "in war," is to be joined with מי יתנני "who would turn me" in this way: If one should come to turn me by war into a place of briers and

[14] A. V., "Them."

[15] The peculiarity hinted at in this remark seems to consist in the introduction of the dialogue form; ver. 3 is assigned to God, ver. 4 and 5 to Israel, ver. 6 again to God; similarly xxvi. 18–19 is assigned to the people, ver. 20 again to the Lord.

[16] The expression איש יהודה "the men of Judah," is perhaps used by I. E. instead of "Israel," because the second part of this chapter (comp. ver. 7), refers, according to his interpretation, to the kingdom of Israel.

[17] The passages which follow are instances of the use of the third person instead of the first, as is the case here, "through it" = "through myself."

thorns, etc. או יחזק *Or if He would strengthen my stronghold*, etc., to give me the strengthening promise that He will be in peace with me, and so should the enemy be, then "Jacob would take root," etc. I am compelled to explain in this way by the phrase, "He will make peace unto me," because it is God alone that maketh peace.[18]

6. בהבאים = הבאים.[19] In future. According to some: "the children."[20] ישרש *He shall cause to take root.* Comp. ותשרש ישרשיה "and didst cause it to take deep root" (Psa. lxxx. 10).[21] תנובה. Fruit.

7. *Hath he smitten him*, etc. This prophecy refers to the fall of Samaria, to which alone the expression אשרים "groves" can be applied.[22] *Those that smote him.* The Assyrians. *Of them that are slain by him.* Of the Canaanites that were slain when the Israelites conquered their country. God did not smite the Israelites in the same way as he smote the Canaanites.

8. בסאסאה. *In measure.* According to most commentators בסאסאה is a reduplication of סאה "measure," like ירקרק[23] "green" (Lev. xiii. 49); מטלטלך[23] "Will carry thee away" (xxii. 17). *Thou wilt debate with it*, with Samaria; comp. "the defenced city" (ver. 10)[24]. בשלחה According to some: "with its

[18] I. E. is not the author of the first opinion, which attributes to God the words, "He will make peace unto me," since, as he says, he is compelled to assume, that they are to be assigned to the men of Judah. It is often the case in the commentaries of I. E., that an anonymous opinion, which is supposed to be generally adopted, is followed by the commentator's own explanation, introduced by a phrase like ולפי דעתי, ואני אומר "but I think," "but I say." In this verse the first explanation is perhaps to be assigned to those whose opinion is introduced at the beginning of verse 4, with the words, "some say."

[19] Literally: In coming days. בימים הבאים = בהבאים = הבאים

[20] Literally: The coming *sc.* generations. הדורות הבאים = הבאים

[21] The Hebrew text has ותשאר שרשיה, "and causes its roots to remain;" but ותשאר is evidently a mistake; there is no feminine noun in this verse with which the ת could agree; the remark would also be then quite superfluous. ותשאר must therefore be altered into ותשרש, which is part of a quotation.

[22] It is not clear at all how the mention of "the groves" can prove that this prophecy refers to Samaria, since this capital was not the only place that contained groves, and whose inhabitants were idolaters.

[23] Root: ירק: טול.

[24] The pronoun "it" is here used, although the noun to which it refers is not mentioned before; what the prophet meant by this pronoun must have been clear to the listener. The whole passage from ver. 7, refers, according to I. E., to Samaria; because of "the defenced city" of ver. 10; but that "city"

sword."[25] The meaning of the sentence accordingly is: Samaria destroyed itself with its own instruments of war. Comp. השלה "the sword" (Joel ii. 8). More correctly, however, it may be compared with שלחיך "thy plants" (Song iv. 13), especially because of the words: "on the day of the east wind."[26] Samaria was punished with her own measure, she had quarrelled even with the people of her own villages,—which may be considered as her plants (שלחה)—therefore הנה *the Lord removed*[27] *her;*" comp. הונה[28] "he was removed" (2 Sam. xx. 13); ה replaces the radical י; as in ידה=הדה "he stretched forth" (xi. 8). קדים East wind.

9. *By this, therefore, shall the iniquity of Jacob be purged*, etc. That is, no evil shall befall him—for "the iniquity of Jacob" (עון יעקב) is the source of all his evils[28a]—and the decree shall be rescinded, if they abolish idolatry. הסר *To take away.* Infinitive. *The altar* of Baal. גיר Chalk. מנפצות *Beaten in sunder.* Comp. תנפצם "Thou shalt break them" (Ps. ii. 9). לא יקמו *Shall not stand.* Shall not remain.[29]

10. *The defenced city.* Samaria. ברד Shall be desolate. סעפיה *The branches thereof.* Comp. על שתי הסעפים "upon the two branches" (1 Kings xviii. 21).[29a] The open towns are meant.

11. קצירה *The bough*[30] *thereof.* Comp. בקצירי "In my branch" (Job. xxix. 19). *They shall be broken off.* The pronoun "they" refers to פארות "the smaller branches,"[31] while קציר signifies

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is not proved by I. E. to be Samaria; Kimchi leaves it doubtful, whether it is Samaria or Jerusalem. [25] A. V., "When it shooteth forth."

[26] The figure "the day of the east wind," leads the reader to suppose that there is also a reference to "plants," which are damaged by the east wind.

[27] A. V., "Stayeth."—Being in continual conflict with her neighbours, Samaria was taken away from amongst them. [28] Hophal of יגה.

[28a] עון "iniquity" is, therefore, used here for רע "evil."

[29] The use of קום "to rise," in the sense of עמד "to stand," is explained here by I. E. See xl. Note 20.

[29a] A. V. "Between two opinions." According to I. E. the halting between two opinions is compared with the restlessness of a bird that flies from one branch to the other; and it seems as if I. E. intended to explain על שתי הסעפים rather than סעפיה; firstly because he passed this word over in silence, xvii. 6; secondly because he would have quoted סעיפיה (xvii. 6,) as another instance, and not הסעפים which differs from סעיפיה in this verse by the Dagesh in פ. It is, however, possible, that I. E. read סעפיה.

[30] A. V. "The boughs."

[31] I. E. supplies the feminine plural פארות "the smaller branches," in order to make the subject agree with the predicate תישברנה; he might, however,

"the large branch." מאירות Some explain: "Collect;"[32] comp. אריתי "I have gathered" (Song v. 1). Even the women that have no strength will break and gather them. Others: "Set on fire." The branches will be used as fuel. This is the right explanation. Comp. תאירו "ye kindle fire" (Mal. i. 10).

12. ביום ההוא In those days.[33] יחבט *Shall beat off.* Comp. תחבט "thou wilt beat" (Deut. xxiv. 10); חובט "beating" (Judg. vi. 11); therefore the expression תלקטו "you will be gathered together" is also used. *One by one.* Only a few will be left out of many.

13. *And it shall come to pass in that day,* etc. Then all the children of Ephraim[34] that are in exile will hasten to return to Jerusalem, seeing that their own kingdom has ceased to exist.

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## CHAPTER XXVIII.

1. *The drunkards of Ephraim.* The princes[1] indulged in wine. צבי *Beauty.* Comp. iv. 2. *Crown.* The royal crown, the king. ראש *The best.*[2] Comp. ראשי בשמים "the chief spices" (Song iv. 14). גיא שמנים *Valley of oil.*[2] There was so much of it, that it was like a valley full of oil. Comp. בגיא "in the valley" (Deut. iii. 29). Others compare גֵּיא with גֵּא "proud" (xvi. 6), and say that the radical ה is omitted.[3] הלומי *Overcome.* Comp. הלמוני "they have smitten me" (Prov. xxiii. 35).

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supply סעיפיה, which is likewise the plural of a feminine noun, and is previously mentioned, while פארות is not hinted at in this chapter, unless we assume the identity of פארות and סעיפים.

[32] A. V., "Set them on fire."

[33] See Note 1.

[34] Since Assyria and Egypt are named in this verse, and not Babylon, this prophecy is referred to the exile of the ten tribes, who will be glad to have an opportunity of returning to Jerusalem, and of joining their brethren in the worship of God.

[1] According to I. E. שכרי אפרים "the drunkards of Ephraim," is in apposition to עטרת גאות "the crown of pride," which he explains to signify the royal crown, and by metonymy, the kings or princes.

[2] A. V., "The head of the fat valleys."

[3] Root גאה.—The difference in spelling, גֵּיא (with י) and גֵּא (without י) is entirely overlooked.

2. חזק *Mighty.* Attribute to יום "day," or חיל "host," which is to be supplied. שער קטב. The כ in כזרם refers also to שער: "As a destroying wind." קטב Destruction. Comp. קטבך "thy destruction" (Hos. xiii. 14). הניח לארץ *He cast down to the earth.* God sent those storms and caused them to visit the earth. ביד *With the hand.* With His mighty hand.

3. עטרת *Crown.* Singular form but plural sense; there are many instances of this usage.

4. ציצת נובל "The blooming of the blossom which will fade away,"[4]—comp. בת בבל השדודה "O daughter of Babylon, who art to be destroyed" (Psa. cxxxvii. 8)—or "the blossom of the fading plant," and this is better. כבכורה *As the hasty fruit.* As the fig that ripens before any of the summer fruit comes.

5. *In that day,* etc. This will be just the reverse of the fate of the crown of Ephraim; for the kingdom of the Lord will appear in Zion.

6. *To him that sitteth in judgment.* To the judges. God will strengthen them. שערה = אל השער. *To the gate.* משיבי מלחמה שערה. Some explain: "who turn the battle away from the gates." R. Moses Hakkohen renders the passage thus: "(God will give strength to those) who have escaped,"[5] and this is the right explanation.

7. *They also,* etc. There are also some of the men of Judah that have erred through wine, etc. *The priest,* whose duty it is to teach; *the prophets,* whose duty it is to exhort the people. בראה *In the words of the prophet,*[6] who rebukes the people; פקו פלילה. בדברי הראה=בראה, "they pervert judgment;" by the

[4] A. V., "A fading flower."—I. E. supplies ציץ "blossom," or עלה "leaf," "plant," because of the incongruity of the feminine ציצת and the masculine נובל. There is besides, according to his opinion, a contradiction between "a fading flower," and "the glorious beauty," which he believes to be in apposition to the former; he explains therefore נובל to have the meaning of a participle future "that will fade away," and for a similar reason, השדודה (Ps. cxxxvii. 8): "that will be destroyed." The latter expression is explained by him differently in his commentary on the Psalms (ad locum).

[5] According to the first explanation השערה (lit. "to the gate") is very strangely the same as מן השער (lit., "from the gate"). The literal translation of the phrase according to the other opinion is: "those who turn the battle to the gate," that is, those who come back in their flight to the gate to defend the town against the besieging army.

[6] A. V., "In vision."

subject "they" the judges are meant, and the verb פקו has a transitive meaning; or "the words of the judgment are unstable," דברי ז "the words of" being supplied. I prefer this latter explanation; for פקו is intr.; comp. ופיק ברכים, "and the tottering of the knees." (Nahum ii. 11.)

8. *For all tables are full of vomit*, etc. This is usually the case with drunken people. בלי מקום *So that there is no place*, which is not full, etc.; comp. עד אפס מקום "until there be no place," (v. 8). קיא צואה Asyndeta. They are covered with filthiness from the top to the bottom.

9. *Whom shall he teach knowledge*, etc. When the prophet is about to reprove them, no one understands him; for because of the wine they have not their reason; they are like little children. שמועה *Doctrine.* A noun. גמולי *Those that are weaned.* This form can be both the absolute state of the noun as well as the construct; comp. השכוני באהלים "they that dwell in tents" (Judg. viii., 11).[8] עתיקי *Drawn.* An adjective of the same root as ויעתק "and he removed" (Gen. xii., 8).

10. *For precept must be upon precept*, etc. One must speak to them in the same way as the father speaks to his little child, that does not yet know much.[9] צו לצו "Precept after[10] precept," or "precept joined to precept."[11] קו לקו *Line after*[10] *line.* This is just the way how writing is taught. *Here a little and there a little.* Little by little, gradually.

11. בלעני שפה *With laughing*[12] *lips.* Comp. לעג "derision" (Ps. lxxix., 4). The teacher speaks to the child in a laughing and mocking way. *And with another tongue.* The teacher usually tries to substitute letters which are easy to pronounce for the more difficult ones; in the same manner the prophet must speak, when he rebukes this people.

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[7] A. V., "They stumble in judgment."

[8] I. E. means to say that the plural in the absolute state has sometimes the ending י־; but he is not of opinion that the two forms of the noun for the absolute and construct state are used promiscuously. Comp. I. E. on xv. 1, and *ibid.* Note 2.

[9] Some editions have שלא ירע עוד "that he should not continue to do evil," but according to I. E. the prophet describes here the mode of imparting knowledge to infants. The Br. Mus. MS. has שלא ידע עוד, and this reading has been adopted for the translation.

[10] A. V., "Upon."

[11] The meaning of the preposition ל in לצו is explained in this remark.

[12] A. V., "Stammering."

12. *He said.* The prophet said. *This is the rest*, etc. Jerusalem is the place of your rest; there procure rest for the weary; he shall not take refuge in Assyria or Egypt. המרגעה *The refreshing.* Comp. מרגוע "rest" (Job vi. 16); both words are substantives. According to the grammarian of Jerusalem[13] מרגעה is a participle.[14] אבוא = אבו *They would.* Comp. ההלכוא = ההלכו "who went" (Jos. x. 24).

13. *But the word of the Lord was unto them*, etc. They indeed thought that the word of God itself was of no importance; it was only a school-exercise to them.[15] *That they might go*[16] to Egypt. Comp. "Woe to those that go down to Egypt," etc. (xxxi. 1), a portion of this same prophecy.[17]

14. *Ye scornful men*, that say mockingly, that the words of the Lord are like precept upon precept, etc. מושלי According to some, "they that rule;" comp. ממשלה "dominion;" but better, "the poets;" comp. המשלים "they that speak in proverbs" (Num. xxi. 27).

15. *We have made a covenant with death.* We shall not die now. חזה *An agreement.* R. Moses Hakkohen says that חזות (ver. 18) signifies a kind of prophecy; but how can he apply this explanation to the phrase עשינו חזה ?[18] I think that חזה means "pro-

[13] This author is mentioned by I. E. several times, but always without his name. Comp. Moznaim, Introduction: וחכם ירושלמי לא ידענו שמו "And a learned man from Jerusalem, whose name I do not know."

[14] Participle Hiphil of רגע; lit.: "that which gives rest."

[15] The word of God is compared with the lessons in reading and writing given to children. The meaning of the words are in that case immaterial. In the same way the people thought that the divine prophecies were only exercises of style and composition, either for the prophets in delivering, or for the public in hearing, them.

[16] לא ילכו in למען לא ילכו of the Hebrew text is superfluous; the following quotation: "Woe unto," etc., proves that the words "to Egypt," contain the explanation of I. E., not the comment of the people on the words of the prophet.

[17] From c. xxiv. to c. xxxv. is, according to R. Moses Hakkohen, whom I. E. seems to follow, one continuous prophecy concerning the Assyrian invasion and the destruction of the army of Sennacherib.

[18] I. E. says that, although חזות in the phrase וחזותכם את שאול לא תקום (ver. 18) might be explained to signify "prophecy," and the whole sentence to mean: "And what you prophesied concerning the grave will not be fulfilled," it is impossible to find that sense in the phrase עם שאול עשינו חוזה, which has evidently the same meaning; חזות and חוזה are therefore explained by the assumption of an ellipsis, to be the same as ברית חזות and ברית חוזה, "a cove-

phet," and explain עשינו חזה to be the same as עשינו ברית חזה "We have made a prophet's covenant," a covenant like that made by divine inspiration. שוט שוטף "An overflowing scourge," that is, famine; or better, "the scourge of an overflowing stream;" שוט נחל שוטף = שוט שוטף. כי *Although.* Comp. Ps. xli. 5.

16. הנני יִסַּד *I will lay the foundation.* יסד is an adjective,[19] derived from a Piel like אִבַּד "he hath destroyed" (Lam. ii. 9).[20] Comp. ושבח אני "and I praise" (Koh. iv. 2); which is likewise transitive. בחן *Tower.*[21] Comp. ובוחן "and towers" (xxxii. 14). Zion will be protected against the King of Assyria. מוסד מוסד *A sure foundation.* The first מוסד is a noun, meaning "foundation;" it is a genitive, governed by the preceding noun יקרת "the value of;" the second is a participle Hophal, like מוסב; the ס has therefore a Dagesh, as a substitute for the omitted silent letter (ו).[22] *Shall not make haste.* For this prophecy refers to a very remote future.

17. *To the line, to the plummet.* The figure, taken from the line and plummet of the builders, is used because of the words "I will lay the foundation." Some are of opinion that Hezekiah is meant by the "tried stone." ויעה ברד *And the hail shall sweep away.* Comp. היעים "the shovels." ברד "the hail" is the subject to יעה, which is a transitive verb;[23] by "hail" the King of Assyria is here meant. וסתר מים ישטפו. Repeat כזב "falsehood" after וסתר; "And the waters shall overflow the hiding-place of falsehood;" or supply אלה "these:" And the waters will overflow the unstable hiding-place.[24]

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nant of a prophecy and a covenant of a prophet;" that is, "a covenant like that made by divine inspiration."

[19] יסד and שבח, according to I. E., may also be considered as participles of the Piël, the preformative מְ of the Piël and Pual being sometimes dropped.

[20] The Piël past has two forms, פִּעֵל and פִּעַל; it is with the latter that יִסַּד is compared, and therefore אִבַּד is quoted. Comp. Zahoth, On the Piël.

[21] A. V., "Tried."

[22] The Hebrew text has לבלוע הכפל "to compensate for the omission of the duplicate;" this does not refer to the ד, since the root is not סדד, but to the omission of ו, which is also noticed by the Masora; there should be two ו, one the mater lectionis, the other the first letter of the root. Comp. Zahoth, On the Hiphil.

[23] What I. E. means by this additional remark, that יעה is transitive is not clear; it can hardly be otherwise.

[24] In the Hebrew text the words וכן הוא וסתר מהסה מים ישטפו are with-

18. וכפר *And shall be disannulled.* Comp. יכפרנה "he will pacify it," that is, will annul or remove it. וברית חזותכם=וחזותכם And your prophetical agreement.[25] והייתם *Then you shall be.* The ו has the same force as ف in Arabic ;[26] comp. ביום השלישי ויישא "on the third day, then Abraham lifted up" (Gen. xxii. 4).

19. *That it goeth forth.* That the overflowing river[27] goeth forth. זועה *Vexation.* It is not the same as זעוה (Deut. xxviii. 25), with transposition of letters, as many[28] think; but it is derived from זוע "to tremble," "to move;" comp. ולא זע "and he moved not" (Est. v. 9); the ו in the middle is analogous to the י of מָוֶת "death." The meaning of the whole phrase is: Whoever hears of you, of what has befallen you, will be afraid.

20. המצע *The mattress,*[29] which is underneath in the bed. מהשתרע *than that a man can stretch himself on it.* Comp. שרוע "superfluous" "too long" (Lev. xxii. 23). המכסה=המכסה *The covering.* כהתכנם It is Infinitive of כנם "to assemble;" comp. כנוס "gather together" (Est. iv. 16); and means "When many gather together under it."[30] The figure refers to the people and its rulers.[31]

21. *As in mount Perazim,* known by the wars of David (2 Sam. v. 20); the place was called בעל פרצים "place of breaches," because the Philistines were suddenly defeated there in a miraculous way. *As in the valley of Gibeon* (Jos. x. 12), where sun and moon stood still. *That He may do His work, His strange work.*

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out sense; there is no occasion whatever for the addition of מחסה, since וסתר מחסה is nearly the same as וכתר. But comparing this verse with ver. 15, we find that the word next to מחסה, namely כזב, is probably to be repeated. In the second explanation סתר מים, "the hiding-place of water," = סתר כזב, "the hiding-place of falsehood," = the false or unstable hiding-place; and the literal translation of the whole phrase is: "and the hiding-place of waters, these (the waters) will overflow." This latter interpretation is supported by the accents which join מים with סתר.

[25] A. V., "And your agreement."

[26] To introduce the apodosis when the protasis precedes; the phrase ביום השלישי is treated as the full sentence ויהי ביום השלישי "When the third day came."

[27] "The overflowing scourge" of the preceding verse.

[28] Among them I. E. himself in his commentary on Deut. xxviii. 25.

[29] A. V., "The bed."

[30] A. V., "Than that he can wrap himself in it."

[31] Both the people and its rulers fail to give each other comfort and protection.

In the same way God will make a strange war against Israel, such as was never heard of before. *And bring to pass His act, His strange act.* A mere repetition of the preceding idea, not an exceptional instance.

22. מוסריכם = מוסרותיכם Bands. ונחרצה *Even determined.* Comp. חרצת "thou hast decided" (1 Kings xx. 40).

23. *Hear my voice, hear my speech.* Parallelism.

24. *Doth the plowman,* etc. The plowman tills the ground once and twice, and sows, then the earth by its natural power brings forth the increase. יפתח *He opens,* וישדד *and he breaks the clods,* that is, he prepares the field; comp. Hos. x. 11. יפתח and וישדד are a repetition of the same idea in different words.

25. שוה *He hath made plain.* Derived from שוה "equal;" comp. נשתוה "alike" (Prov. xxvii. 15). קצח A kind of cummin, but smaller and black. שורה According to some, "good;" according to others, "with measure"; comp. במשורה "with the measure" (Lev. xix. 35), and this is right. ושערה *And barley.* It is well known.[32] נסמן *Marked.* Comp. סימן "sign." גבלתו *In its place.* Comp. מגבלות "measured" [33] (Ex. xxviii. 14).

26. ויסרו *For the Lord instructed him.*[34] The Lord has already instructed him, who sows and scatters the seed, and taught him how to do it. למשפט *According to the custom,*[35] to do as it is usually done; comp. כמשפט "after the manner" (Num. xxix. 32). *His God doth teach him.* The same.[36]

27. בחרוץ *With a threshing instrument.* Comp. xli. 15. יסב

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[32] This remark seems to be quite superfluous, especially since חטה did not enlist any such observation from the commentator. The words השעורה ידוע in the Hebrew text, present two other difficulties; firstly, the fem. ידועה is required; secondly, the repetition of שעורה is not the usual style of I. E. The two words contain most probably the explanation of נסמן, and are a corruption of בשעור ידוע, "in a well-known measure."

[33] This explanation is given in the abridged commentary on Exodus, but in the large one he declares it too hard to find the exact meaning of the expression. A. V., "At the ends."

[34] A. V., "For his God doth instruct him."

[35] A. V., "To discretion." I. E. seems to lay stress on the definite article in לַמִּשְׁפָּט "according to the usual well-known custom."

[36] The same as ויסרו למשפט. I. E. does not explain the change of the tense in the two verbs; the first (וַיִּסְּרוֹ) being past, the second (יוֹרֶנּוּ) future; ויסרו could also be explained to be future by the conversive ו, but I. E. paraphrases it כבר יסר, "hath already instructed him."

*Neither is turned about.* Repeat לא, the negation of the first part of the verse, before יוסב.

28. *Bread corn is bruised.* It is customary for bread corn to be bruised. אדוש *To thresh.* The א is prosthetic, as in אזרועך "thine arm" (Jer. xxxii. 21). והמם *And he turneth*, etc.[37] And when he turns the wheel of his cart to till the field, his horsemen will then not break it (the corn), for God has appointed every thing for its proper season; therefore the prophet continues:

29. *This also cometh from the Lord*, namely, that he shall not bruise it always. הפליא עצה *Who is wonderful in counsel.* הגדיל תושיה *Who is great in wisdom.*[38] R. Moses Hakkohen derives תושיה from יש "substance."[39]—The nature of the earth and the seeds is better than the character of man, who hears the words of the prophet without any profit. The reverse[40] is expressed by a similar figure: "Let my doctrine drop like rain," as I explained (Deut. xxxii. 2).

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## CHAPTER XXIX.

1. *Ariel.* Jerusalem. According to some, Ariel is the name of Jerusalem, on account of the altar therein, which is called הראל and also אריאל "Harel" and "Ariel" (Ez. xliii. 15, 16); for the letters א ה ו י interchange[1]; according to others, on account of her planet being the lion; but this is absurd. קריית *The city;* it is in the construct state; supply אמת "of truth," or some similar word: "the city of truth, where David hath dwelt;" or "the city, where David dwelt," since the whole sentence, with the past tense of a verb, can in this case be considered as a noun in the genitive governed by a preceding substantive; comp. בראשית ברא "in the beginning, when God

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[37] A. V., "Nor break it with a wheel of his cart." I. E. does not refer to this phrase the negation in the beginning of the verse.

[38] A. V., "Excellent in working."

[39] Comp. Commentary (assigned to I. E.) on Prov. ii. 7: The wisdom is called תושיה, "substance," because it is true substance, it is everlasting.

[40] To listen to the words of the prophet with advantage.

[1] Strictly speaking, there is, besides the interchange of א and ה, the omission of י in הראל.

created," etc. (Gen. i. 1); תחלת דבר וגו' "the beginning of the Lord's speaking to Hosea" (Hos. i. 1). ספו *Add.* Comp. לספת "to add" (Num. xxxii. 14). חגים *Sacrifices.* ינקפו "Will cease." It is a neuter verb. It can also be rendered: "they shall kill," ינקפו being explained to be a transitive verb with the omission of the subject (הנקפים "the men that kill"); comp. ויאמר ליוסף "and one said to Joseph"[2] (Gen. xlviii. 1).

2. *To Ariel.* To Jerusalem. תאניה ואניה *Heaviness and sorrow.* Comp. ואנו "and they shall mourn" (xix. 8). According to others, "A waste place," the two words being derived from אנה "where;" the meaning of the phrase is, that only her place will be left.[3] והיתה לי כאריאל *And it shall be unto me as Ariel,* as the altar which is desolate of sacrifices,[4] or like an altar, because the inhabitants will be slaughtered.

3. כדור *Suddenly.*[5] Comp. xxii. 18.[6] מגדל מצב = מצב A tower set up.[7]

4. *And thou shalt be brought down.* This applies to the words of Hezekiah's messengers to Rabshakeh.[8] *Thou shalt speak out of the ground.* Thou shalt speak so, as if the voice came from the depth of the earth. כאב *As a potter.*[9] Comp. כאבת "as bottles."—The potter, because of his vocation,[10] speaks from below.

5. כאבק דק *Like small dust.* Some word must be supplied, because of אבק being in the construct state.[11] *The multitude of*

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[2] See note on ii. 4.

[3] Concerning the use of two different forms of the same word consecutively, see I. E. on iii. 1, and note 1.

[4] Jerusalem will be similarly desolate of its inhabitants.

[5] A. V., "Round about."

[6] It is not clear what I. E. means by comparing this passage with xxii. 18. כדור in that verse means "a ball," "a round thing." It would be rather far-fetched to suppose that it meant here "as quickly and as suddenly as a ball flying through the air meets us." See c. xxii., note 26.

[7] A. V., "With a mount."

[8] Comp. xxxvi. 11.

[9] A. V., "As of one that hath a familiar spirit."

[10] The potter was mostly occupied with his work below the surface of the earth.

[11] Our editions have כְּאָבָק, in the absolute state; I. E. read כַּאֲבַק "as the dust of," and requires the supplement of a genitive. The translation of the sentence according to I. E. would be, "and the multitude of thy strangers shall be small as the dust of."

*thy strangers.* The army of the Assyrians. *Yet it shall be at an instant, suddenly.* All this, mentioned before, shall take place suddenly.

6. *By the Lord,* etc. From the Lord will this visitation come against the besiegers. *With thunder* from above. *With earthquake* below. *With great noise, with storm and tempest, and flame of fire.* All this refers to the angel that was sent to destroy the Assyrian army.

7. *Shall be as a dream,* etc. It will be like a dream; it causes man to see things by night, which, when he awakes, are no more. This was to be the case with the Assyrian camp. צוביה = צובאיה Her hosts.[12] ואנשי מצודתה = ומצודתה "And the men engaged in her siege," [13] or "And all the towers of the besiegers."

8. והנה *And behold.* The word חלום "dream," is usually followed by והנה "and behold," or "as if;" the subject to the following רָעֵב is אֹכֵל "the hungry." שוקקה Desirous to drink.[14]

9. *Stay yourselves.* The prophet addresses the men of Zion who will be curious to know how this will happen, and what the meaning of this prophecy is.—The prophet speaks in the same manner as people use to speak one to another; and why do they still not understand him? because *they are drunken, but not with wine.*

10. נסך *He has covered.*[15] Comp. והמסכה "and the covering" (xxviii. 20). *Upon you.* Upon the inhabitants of Zion. ויעצם *And he closed.* Derived from עצם "bone;" "he put, as it were, a bone on your eyes." כסה *He covered.* This proves that נסך has also the meaning, "he covered." [16]

11. *The vision of all.* Every prophecy. *For it is sealed.* They cannot understand it; the same meaning is contained in the words, "seal the law" (viii. 16),[17] as I explained.

12. *And the book is delivered,* etc. Neither the wise men nor those that have no intellect will understand this prophecy.[18]

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[12] A. V., "Those that fight against her." [13] A. V., "And her munition."

[14] A. V., "Hath appetite." [15] A. V., "Hath poured out."

[16] In truth, the word כסה does not at all prove the correctness of I. E.'s explanation concerning נסך; the parallelism of the verse is the same, whether we explain נסך to mean "to pour out," or "to cover."

[17] God told the prophet to leave the prophecy for the present unexplained.

[18] Neither the wise will understand it by their own reasoning, because it is

13. נגש *He vexeth himself.*[19] Comp. והנגשים "the taskmasters" (Exod. v. 13). It is Niph.—They will afflict themselves in vain with fasting. בפיו *With his mouth.* With the mouth of each of them.[20] מלמדה *Accustomed.*[21] Comp. לא למד "unaccustomed," (Jer. xxxi. 18).

14. הנני יוסיף *Behold I will proceed,* comp. ונשאר אני "and I am left" (Ez. ix. 8); אמלל אני "I am withering" (Ps. vi. 3); אמלל is the third person past, because of the Pathah under ל. Some explain יוסיף to be a participle like תומיך "supporting"[22] (Ps. xvi. 5). להפליא את העם הזה הפלא ופלא *To be very embarrassing to this people,*[23] that they shall not understand, that "the wisdom of the wise shall be lost," etc. Others explain this phrase thus: "To do a marvellous work among this people;" comp. עשה פלא "who performs wonders" (Ex. xv. 11). I explain it in the following way: "To do to this people a wonderful thing like this."[24]

15. המעמיקים *That seek deep* in the depth of their hearts. להסתיר=לסתיר *To hide.* Comp. להשמיד=לשמיד "to destroy" (xxiii. 11).

16. הפככם You are going from the truth.[25] אם כחמר היוצר יחשב Shall man be esteemed as the potter's clay.[26] ויצר *And the thing framed.* It is derived from יצר "to form." ליצרו *Of him that framed it.* Comp. לי "of me" (Gen. xx. 13).

17. מעט *A little.* A little while, a few days. *And Lebanon shall be turned,* etc. And the Lebanon, that yields more fruit than Karmel, will become like Karmel, and the latter like a forest; that is to say, they will have scanty food.

18. *And in that day shall the deaf hear,* etc. Then they will under-

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not open to them, nor the rest of the people, because it will not be explained to them by the prophet.

[19] A. V., "Draw near." Our editions have נְגַשׁ; I. E. read נִגַּשׁ, which seems to be right according to the Masora. See Kimchi ad locum.

[20] See I. E. on iii. 12. [21] A. V., "Taught."

[22] יוסיף is either the third person future of the Hiphil, and strangely joined with the pronoun of the first person, as in the other instances quoted by I.E., or participle Kal of יסף, formed like תּוֹמִיךְ with Hirek instead of Zere in the second syllable.

[23] A. V., "To do a marvellous work among this people."

[24] That the wisdom of the wise shall be lost, etc.

[25] A. V., "Your turning of things upside down."

[26] A. V., "Shall be esteemed as the potter's clay."

stand the words of the prophecy, and those blind men will not see, until they have already been in darkness.

19. *The meek also shall increase*, etc. The righteous will escape, when the fortified towns of Judah will be taken, and the judges of Ahaz will be no more, as I explained above (i. 26).[27]

20. אפס *Is brought to naught*. Comp. Gen. xlvii. 15. שקדי *That watch*. Comp. לשקד "to watch" (Prov. viii. 34).

21. מחטיאי אדם בדבר "That make a man an offender for a word," that watch the words of man, and accuse him, in order to see him punished; or "that cause others to sin by their words." יקושון *They lay a snare*. Comp. מוקש "snare" (Deut.vii.16). R. Moses Hakkohen explains יקושון "they rebuke," comparing it with התקששו וקשו "be rebuked and rebuke" (Zeph. ii. 1), and says that the ש ought to have a Dagesh.[28]

22. *Who redeemed Abraham*, by taking him away from amongst the wicked. יחורן *Shall wax pale*. The root חור "to be white" is frequent in Chaldee.

23. *For when he seeth his children*, etc. For when he sees his children, and the good which I shall do to the pious, they—he and his children—shall sanctify my name. יעריצו "They will cause others to fear" the God of Israel, or "they shall be afraid," intransitive.[29] Having mentioned Jacob, the prophet says metaphorically, "they will sanctify," etc. that is to say, if Jacob were alive and saw his pious children, and the wonders which God performed for their sake, he would join his children in sanctifying His name; for He was the holy one of Jacob.

24. ורגנים *And they that murmured*, comp. ותרגנו "and you were murmuring" (Deut. i. 27). They are the opposite of "those that learn doctrine."

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[27] See c. i. Note 48.

[28] In the commentary of I. E. on Zeph., R. Moses Hakkohen is quoted to explain התקששו וקשו by התקבצו "come together;" while the other explanation התווכחו והוכיחו "be rebuked and rebuke" is given anonymously, as if it were the opinion of I. E. himself.

[29] פועל עומד is here used in the Hebrew text only to express that the verb is not causative, that it does not mean יראו אחרים, "they will cause others to fear." The expression פועל עומד comprehends more than the term "intransitive," and signifies sometimes a "transitive verb" if contrasted with a "causative transitive verb."

## CHAPTER XXX.

1. הוי *Woe to.*[1] ממני=מני *Of me.* (Comp. xxii. 4). ולנסוך מסכה *And that cover with a covering.* Comp. והמסכה "and the covering" (xxviii. 20). It is figuratively used for counsel.[2] ולא רוחי = ולא מרוחי *But not of my spirit,* that is, of my prophecy.

2. *That walk to go down,* etc. This verse explains the preceding. במעוז *In the strength of.* מ retains its vowel, although the word is in the construct state, because of the second and third letter of the root being the same.[3]

3. והחסות *And the trust.* A noun; it is the contracted form of חסיות[4]; comp. עבדות "slavery" (Ezr. ix. 8).

4. שריו *His princes.* The princes of the people;[5] they sent even their princes to Egypt, that the Egyptians might deliver Jerusalem from the Assyrians.

5. כל הוביש=כל הבאיש. The א is superfluous; הבאיש is transitive, "Every one blamed"[6] those that had gone to Egypt; for they went to "a people that would not profit them."

6. *The burden of the beasts of the south.* This refers to those that went down to Egypt. *South.* Egypt, which is in the south of Palestine. The prophet says that, on their way, those messengers would meet wild beasts, as bears, tigers, etc.; this is expressed in the words "a lion, a leopard, amongst them an asp,

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[1] See c. i. Note 13.

[2] There is no doubt that מסכה is parallel to עצה and has a similar meaning; but it appears to be a far-fetched explanation, to consider "covering" as a figure for "counsel," simply because counsel is usually given secretly.

[3] Root עזז,—Nouns with a preformative מ, derived from verbs ע"ע and ע"ו are alike, *e.g.*, מָעוֹז "strength," root עזז: מָקוֹם "place," root קום; in the construct state, however, they differ; the former retains the Kamez under מ, the latter changes it into Sheva.

[4] The י in חסיות is substituted for the third radical ה, of חסה; גלות "captivity" (Obad. 20) is formed of גלה in a similar manner, with the entire omission of the third radical.

[5] The substantive עם "people," to which the pronominal suffix יו־ refers, is not mentioned before, but is implied in בנים סוררים (ver 1.)

[6] A. V., "They were all ashamed."

etc." בארץ צרה *In a narrow land*,[7] whence they will not be able to escape. *They will carry*, etc. Those messengers will carry their property on the back of the mules, in order to bring it to Egypt into safety. חיליהם *Their property*. Comp. החיל "the property" (Deut. viii. 17). דבשת *Bunches*. Hap. leg.—The beasts of the south will do them much damage.

7. לזאת *To this*.[8] To Jerusalem. רהב הם שבת *Their strength is to sit still*. He who remains in Jerusalem, and will not go down to Egypt, will be strong and safe.

8. *Now go*. Now go with them; the prophet has hesitated to be together with them. חקה *Note it*. חקה is without Dagesh in ה; some copies have the Dagesh; it is the imperative instead of חוקקה or חוקקה or חוקקנה.[9]

9. כחשים *Lying*. Adjective of the same form as אִכָּרִים "husbandmen;" the כ has Segol, on account of the guttural letter which follows. שמוע Infinitive. "To hear."

10. *See not*. You shall not prophesy. לראים *To the seers*. To those that see a divine vision. נכחות *Upright things*. Comp. דבריך טובים ונכוחים "thy words are good and upright" (2 Sam. xv. 3). It is an adjective.[10] דברי חלקות = חלקות "words of flattery;" חלקות is a substantive; so also דברי מהתלות = מהתלות, "words of mockery."

11. *Get you out of the way*, etc. These words are addressed by the people to the prophets. *Cause the Holy One*, etc. Cause the mention or the name of the Holy One of Israel to cease, etc.[11]

12. *Ye despise this word*, the prophecy. בעושק *In oppression*. In the money wrongly taken from the nation.[12] ונלוז *And a per-*

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[7] A. V., "Into the land of trouble and anguish." —I. E. takes צרה in a more literal sense, "narrow;" they will be pressed in, in such a way, that they will not be able to get out again.

[8] A. V., "Concerning this," that is, concerning Egypt.

[9] It is either the imperative with a paragogic ה, the contracted form of חוֹקְקָה or with the pronominal suffix ־ָה = חוֹקְקָה = חוֹקְקָנָה.

[10] See c. iii. Note 5. I. E. does not explain why חלקות is a substantive (שם), and נכחות an adjective (שם התואר); perhaps because the verb דברו implies the masculine substantive, דברים "words," with which the feminine חלקות, if taken as an adjective, would not agree.

[11] The Holy One himself cannot be caused to cease, Omnipresence is one of His essential attributes.

[12] The ו before בממון in the Hebrew text seems to be superfluous, בממון is not the explanation of נלוז, since this is explained by הפך היישר, "the opposite

*verse thing.*[13] נלוז is an adjective; supply דבר "thing." Comp. תועבת ה' נלוז "the perverse (man or thing)[14] is an abomination to the Lord." נלוז is the opposite of ישר "upright."

13. *Therefore,*[15] because you trust in the money, which you send to the King of Assyria, that he shall not come.[16] *This iniquity shall be to you,* etc., that is, it will destroy you. כפרץ = נבעה *As a breach of a falling tower.*[17] כפרץ מנדל נופל = נופל דבר נבעה A swelling thing.[17] Of the same root is אבעבועות "blains" (Exod. ix. 9). נבעה can also be joined with פרץ: "a swelling breach." לפתע פתאם *Suddenly at an instant.* The two words have nearly the same meaning; comp. אדמת עפר "the dust of the earth" (Dan. xii. 12).[18]

14. נבל Vessel. *He shall not spare,* to break it. לחתות אש *To take fire.* Comp. יחתה אש "he takes fire" (Prov. vi. 27). גחלים אתה חותה "thou shalt heap coals of fire" (ib. xxv. 22). במכתתו *In the bursting of it.* Derived from כתת, a verb ע"ע.[19] ולחשוף מים *And to take water.* Lit., "to reveal the water," which is hidden. Comp. מחשוף "to make appear" (Gen. xxx. 37); חשף "he made bare," (Iii. 10). גבא *Pit.* Comp. וגבאיו "and its pits." (Ez. xlii. 11), and גבא, the Chaldæan translation of בור (xiv. 15). This prophecy refers to those that went down to Egypt for assistance.

15. בשובה *In rest.*[20] Comp. שובה "give rest"[20] (Num. x. 36).

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of upright," but that of בעשק, and refers to the money taken from the people for the King of Assyria.

[13] A. V., "Perverseness." [14] A. V., "The froward."

[15] לכן, in the Hebrew original, is not part of the explanation, but the first word of the next verse, which is to be explained.

[16] Comp. 2 Kings xviii. 15, 16.

[17] A. V., "As a breach ready to fall, swelling out."

[18] This construction, the combination of two similar nouns, the one in the genitive governed by the other, is met with more frequently than I. E. seems to suppose. It expresses a kind of superlative, *e. g.*, קדש הקדשים "the most holy;" so also לפתע פתאם "most suddenly."

[19] The Hebrew text has והוא מפעלי הכפל "it is a verb ע"ע;" but it is impossible to suppose, that I. E. meant to say, that לחתות is derived from חתת, since he quotes as a parallel חותה, which can only be the participle Kal of חתה. Before והוא either כתות or במכתתו with some explanation is wanting. The commentary on the whole verse is rather deranged; the remark on לחשוף is interrupted by the explanation of גבא.

[20] A. V., "In returning," "Return."—In his commentary on the Pentateuch I. E. mentions this explanation as the opinion of the grammarian R. Judah,

You will find salvation at home, and you need not go down to Egypt.

16. נָנוּס. According to the grammarian R. Jonah: "we shall lift ourselves up"; he compares it with נֵס "banner" (that is lifted up), and gives thus to נָנוּס a meaning similar to that of נִרְכַּב "we will ride," as required by the parallelism. Others taking נָנוּס in its usual sense, "we shall flee," explain the passage thus: You fled without cause, you will therefore be compelled to flee by your pursuers. קַל *The swift.* An epithet of the horse, as is כֶּר "swift" of the camel.[21]

17. אֶלֶף *Thousand.* It is in the constr. st. אֶלֶף אֶחָד "The thousand men of one" of you;[22] אֶחָד signifies "the officer." The meaning of the whole phrase is: An officer over a thousand men will flee at the threatening of one man. *Shall ye flee*, shall all of you flee. *Till ye be left as a beacon upon the top of a mountain*, etc., till a few out of many will be left. I think that the words "as an ensign on a hill" refer to those who remained in Jerusalem and did not go down to Egypt.[23]

18. *Will the Lord wait.* An anthropomorphism. לְחָנְנֵכֶם *That He may be gracious unto you.* A verb ע"ע like לְחֹם "to warm" (xlvii. 14); it is the Kal like לְשָׁכַב "to lie" (Gen. xxxiv. 7); all these forms, however, are irregular.[24] *And therefore will He be exalted, that He may have mercy upon you, for the Lord is a God of judgment*, He will do judgment on Assyria for your sake.

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who says, that שׁוּב with an accusative, means "to give rest," and that the neuter verb שׁוּב "to return" is never used with an accusative.

[21] Comp. I. E. on xvi. 1. and on Gen. xxxi. 34.

[22] The Hebrew text has סְמוֹךְ אֶל אֶחָד מֵהֶם, which is to be altered into סְמוֹךְ, אֶלֶף אֶחָד מִכֶּם; because אֶל אֶחָד would be quite superfluous, since there is no other noun that would be the genitive governed by אֶלֶף, and I. E., satisfying himself with סְמוֹךְ or נִסְמָךְ, leaves it generally to the reader to find the genitive referred to; מֵהֶם would refer to the enemies; but it is evident from the whole remark that the first אֶחָד, which refers to the Israelites addressed by the prophet, is to be explained, not the second.

[23] It seems as if I. E. meant to say, that the first figure "as a beacon on the top of a mountain" refers to their small number, the second figure "as an ensign on a hill" to their glory and happiness, by which they will attract all nations.

[24] The Pathah or long Kamez (a) instead of the Holem or short Kamez (o) under the second radical in the infinitive Kal is probably the irregularity referred to by I. E.

19. *Thou shalt weep no more,* says the prophet to his people, for *he will be,* etc. God will be gracious unto thee. לקול זעקך. The ל indicates the cause: "At the voice of thy cry," that is, because thou hast cried unto Him. עָנְךָ *He hath answered thee.* It is an irregular form; comp. פְּאֵרְךָ "He hath glorified thee" (lv. 5).[25]

20. לחם צר *Scanty bread.*[26] They were afflicted with famine, as I said before (xxix. 17). מים לחץ *The water of affliction.* מים is not in the construct state, but מִי "the waters of" is to be supplied. מים מי לחץ = מים לחץ; comp. האהלה שרה = האהלה אהל שרה "to the tent, namely to the tent of Sarah." (Gen. xxiv. 67).

21. *And thine ears,* etc. Thou wilt see thy teachers before thee, and hear the words of thy prophets and instructers, that call after thee from behind. Some explain the words "thine eyes shall see" and "thine ears shall hear" to express figuratively the seeing and understanding of the heart. תאמינו = תימינו; א is substituted for י as is frequently done. *When you turn to the right hand,* etc.: When you are about to depart from the right way, either to the right or to the left, you will hear distinctly the words of them that show the right way.

22. צפוי *The covering.* A noun. אפודת *The ornament of.* The ornamental covering over the image.—Thou shalt cast them away, for they can be of no use.[27] דוה *A menstruous woman,*[28] that is unclean, and whom no clean person may touch.[29]

23. *Then shall he give,* etc., *that thou shalt sow,* after the death of the King of Assyria. כבר=כר (Gen. xiii. 10), "Plain;"[30] comp. בבת עין=בת עין "the apple of the eye" (Lam. xii. 18). *In that day shall thy cattle feed,* etc. Such will be the abundance of corn and fruit.[31]

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[25] The form is irregular by having ךָ instead of ךְ,

[26] A. V., "The bread of adversity."

[27] Comp. Deut. xiii. 18. [28] A. V., "menstruous cloth."

[29] The terms "clean and unclean" have the same meaning as defined in the Pentateuch by the laws concerning the "clean and the unclean," especially Lev. xiii. 15.

[30] A. V., "Pastures." [31] The cattle will feed on the wide plains, which are generally not used for pasture but for corn.

[32] A. V., "Clean." According to I. E. "provender which is leaven," that is, provender which is well prepared: there is a sufficient supply of it, and it can therefore be prepared in the best way. Comp. I. E., on חמוץ i. 17. Note 40.

24. *The oxen and young asses that ear the ground*, that are employed in ploughing the fields. אלפים *Oxen*. Comp. אלפיך "thine oxen" (Deut. vii. 13). בליל *Provender*. Comp. Job vi. 5. חמין=חמיץ "Leaven."[32] איטר זרה *Which he winnows*.[33] Supply אתו "it."[34] ברחת *With the shovel*. Derived from רוח "wind." It is an instrument used for the same purpose as מזרה[35] "the fan."

25. יבלי *Rivers*. Comp. יובל "river" (Jer. xvii. 8). *And there shall be upon every high mountain*, etc. The rain will come in such quantity, that the water will remain upon the mountains.[36] *In the day of great slaughter*, etc. When people will die through the fall of[37] towers. It is a kind of consolation to learn, that when ten die, myriads are kept alive: for although the wall might fall upon the widow through the rain, the Lord will not keep it back from coming down and giving life to many; the rain has no knowledge that it should come down upon one place and not at the same time upon the neighbouring ones.

26. *Moreover the light of the moon*, etc. All commentators refer this verse to the Messianic period, to the time of the war of Gog and Magog;[38] only R. Moses Hakkohen is of opinion, that all this part of the book[39] refers to one and the same event.[40] We read *e. g.* in the next chapter (ver 1.): "Woe unto them that go down to Egypt;" the same we read above (ver. 2). The meaning of this verse is, that the Lord will increase the light of the moon and sun after the rain in a wonderful way.[41] *Sevenfold*,

[33] A. V., "Which hath been winnowed."

[34] I. E. supplies אתו, though not necessary, to indicate more clearly that זרה is participle active Kal, and not the past of Pual.

[35] The Hebrew text has ובמזרה "and with the fan," which is either superfluous since it is not followed by any explanation, or it is to be altered into כמזרה "like the fan," as is done in the translation.

[36] The hills and mountains are deprived of the water which they receive from the rain in a very short time; the water partly evaporating, partly flowing down to the plains. They retain of course the more of the water, the greater its supply is.

[37] The rain will come in such quantity that the houses and towers will fall and bury under their ruins many people.

[38] See c. xxiv. Note 18. [39] c. xxiv.—xxxv.

[40] To the invasion of Palestine by the Assyrians, and the ultimate destruction of the army of Sennacherib before Jerusalem.

[41] The Hebrew text has וזה דבר פלא; lit.: "and this is a wonderful thing;"

the prophet himself explains it, *as the light of seven days* taken together. *In the day that the Lord bindeth up*, etc. When the Lord heals the wounds of Israel; it refers either to the time of the war of Gog or to the time of the Assyrian dominion.

27. *The name of the Lord*, the report of what He has done to the army of Assyria. *From far.* From heaven; the angel that smote the Assyrians came down from heaven. משאה *Smoke.*[42] Comp. המשאת "the smoke[43] (Judg. xx. 40); there are many words for "smoke."[44]

28. *And His breath.* The breath that comes out of His mouth; a figurative expression for the work of the angel.[45] להנפה. Most of the commentaries say that להנפה is the same as להניף, "to wave;"[46] but R. Moses Hakkohen is of opinion, that it means "to bridle," and that by "the breath of God," the false spirit, described by Micaiah (1 Kgs. xxii. 19—23) is to be understood; and this is the right explanation. *And there shall be a bridle in the jaws of the people, causing them to err.* The bridle is put in the mouth of the horse, to make it go the right way, but the spirit mentioned here, will be רסן מתעה "a misleading bridle." The same idea is expressed by בנפת שוא,[46] and this proves that להנפה has the meaning "to bridle."

29. *To you*, to Judah. *As in the night when a holy solemnity is kept*, In the night of the passover. Our sages said therefore, that the Assyrian army was destroyed on the Passover night.[47] לבוא *To come.* To be joined with כהולך "as when one goeth."[48]

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but since I. E. does not explain why it is a wonder that the sun shines brighter after the rain than before, it must be referred to the manner in which this prophecy will be fulfilled, especially to the intensity of the light, that it will be "sevenfold," etc., and is to be translated, "and this will be done in a wonderful way."

[42] A. V., "Heavy." [43] A. V., "The flame."

[44] In the Hebrew text the word כמה "many" before שמות, or רבות "many" after it, is omitted.

[45] This refers to the angel that destroyed the Assyrian army. Comp. xxxvii. 36.

[46] A. V., "To sift with the sieve of vanity."

[47] See Targum Jonathan, and Rashi, ad locum: "This rejoicing will come to you on the eve of Passover."

[48] The infinitive לבוא could also be joined with the principal sentence in this way: Ye shall have a song, etc., when you come to the mountain, etc. Comp. Kimchi, ad locum.

30. *And the Lord shall cause His glorious voice to be heard.* The people will be frightened, as they are when they hear the thunder.[49] ונחת *And the lighting down.* Comp. ותנחת "and it cometh down" (Ps. xxxviii. 3). *And shall show* to all people. בזעף *With the indignation.* The preposition ב governs also the nouns לחב, נפין, etc. נפין *With scattering.* Comp. תנפצם "thou wilt scatter them" (Ps. ii. 9). *And hailstones.* A figurative expression.[50]

31. בישבט יכה "As if he were smitten with a rod" or "for the Lord will smite him with a rod."[51]

32. מוסדה *Grounded.* Participle Hophal; מטה is sometimes used as a feminine noun; comp. Mic. vi. 9.—The following is the meaning of the whole verse: And in every place where this rod shall pass, and upon which the Lord shall lay his staff, it will be done בתפים ובכנרות *with tabrets and harps;* the Lord will not be weary, but there will be a continual smiting by the angel, who shall rejoice as if he were playing with tabrets and harps. תנופה *Playing.*[51a] Lit., "moving," sc. the hand to play with musical instruments.

33. מאתמול=מאתמול *Of old.* תפתה *Tophet.* The name of a squalid place near Jerusalem, where all refuse was cast, and whence a continual smoke was rising.[52] The meaning of the sentence is: Tophet is prepared by the Lord for the King of Assyria. גם הוא למלך הוכן. *Yea, for the king it is prepared.* For all his officers and princes have already perished. According to others the pronoun הוא refers to the King of Assyria.[53]

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[49] This remark of I. E. seems to have been intended for the next verse.

[50] This remark is made, probably because of the "hailstones" mentioned in Joshua x. 11., which in fact destroyed the army of the five kings marching against Gibeon, while in the destruction of the Assyrian army hailstones were not employed.

[51] A. V., "Which smote with a rod." [51a] A. V., "Shaking."

[52] Tophet is a place in the valley of Ben Hinnom near Jerusalem; Moloch had once been worshipped there, but when that idolatry was abolished it became the receptacle of all the refuse of the city, so that the use thus made of the place formed a striking contrast to the reverence with which it was previously regarded. The horror and disgust felt for this spot was so great that it was considered the greatest curse to be compelled to live in its neighbourhood, and thus it gave its name to the abode of the wicked after death (Gehinnom=hell). It was very probably the smoke rising from the ashes and refuse cast there, that suggested the idea of the eternal fire in hell.

[53] The translation of the passage accordingly is, "Yea, he is appointed King," sc. of Tophet.

מדרתה *The pile thereof.* Comp. מדורה "fireplace" (Ez. xxiv. 9). *The breath of the Lord,* the breath that cometh out quickly; it expresses figuratively "the immediate fulfilment of the divine decrees."[54]

## CHAPTER XXXI.

1. הוי = אוי Woe![1]—*Woe unto those that go down to Egypt,* that do not see the deliverance that is coming, and go thither in order to be saved, but will in fact perish there. ולא שעו *And they look not.* Lit. "They do not resign themselves to the mercy of God."[2] Comp. שעו מני "turn away from me" (xxii. 4); to consider שעו = שענו is incorrect.[3]

2. *Yet he also is wise,* etc. God also knew their plans, and has brought evil upon them. לא הסיר He hath not called back.[4]

3. *And not a spirit,* that is, not an angel. Comp. ורוחו "and His spirit" = "and His angel" (xlviii. 16).[5] *His hand.* The striking with His hand. *And they all together,* Egypt and those that fled thither. The King of Assyria attacked Egypt at the same time that Jerusalem was threatened by him.[6] יבליון *They shall*

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[54] "The breath of the Lord" is according to I. E. "the breath that cometh out of the mouth of the Lord;" he therefore paraphrases it, in order to remove the anthropomorphism; but it can also be explained to signify "the wind caused by the Lord."

[1] See c. i., Note 13.

[2] שעה means literally "to turn away" (See I. E. on xvii. 7, and note 11); it is, therefore, usually followed by מן "from;" but by way of ellipsis, sometimes by אל, so that שעה מן ··· אל=שעה אל.

[3] שעו is derived from שעה "to turn;" שענו from שען "to lean."

[4] A.V., "He will not call back."

[5] אֵל and רוּחַ are contrasted with אדם and בשר, the help from above with that of man, the deliverance to be caused by God with that expected from the support of Egypt; in the report of the deliverance of Jerusalem from the Assyrian army, the angel is mentioned as the agent; therefore רוח is explained here by "angel."

[6] The expedition of Sennacherib against Egypt was not successful; he besieged Pelusium, but was compelled to retire by Tirhaka, King of Æthiopia. See Geschichte Assurs und Babels von Niebuhr, p. 174.

*fail*. It is the full form, without dropping the third radical, like יחסיון "they trust"[7] (Ps. xxxvi. 8).

4. יהנה *He roareth*. It is the same in meaning as ישאג. אשר יקרא עליו מלא רעים *When all*[8] *shepherds are called*, one by the other, to join in the fight against the lion. מלא "The full number," "all of them," that not one shepherd shall fail to come. לא יענה *He will not abase himself*. Root ענה "to be poor." Comp. עני "poor" (Deut. xxiv. 12); לענות "to be humble" (Ex. x. 3); יענה "shall be brought low" (xxv. 5). *So shall the Lord of hosts come down*, etc. The angel coming down to smite the Assyrian army is meant.

5. כצפרים *As birds*. This noun is feminine, although it has the plural termination ־ים (comp. פילגשים "concubines," signifying exclusively a female being, and still with the masculine termination); it is therefore followed by the feminine form עפות "flying." עפות is a participle. Comp. רצות ושבות "running and returning" (Ez. i. 14).[9] יגן *He will cover*.[10] Comp. מגן "shield" (Gen. xv. 1). As the birds cover with their wings their young ones, in order to protect them, so will the Lord, etc. והציל *And to deliver*.[11] Although there is a Hirek under the ה, it is nevertheless infinitive.[12] בסוח *To pass over*. Comp. ופסח "and he will pass over" (Ex. xii. 23).

6. *Turn ye unto him*, etc. The prophet, addressing Israel, says: "Return, ye Israelites, to God, from whom you have deeply revolted." סרה is derived from סרר to "revolt." Comp. סורר "rebellious" (Deut. xxi. 18).

7. *Your hands*. Your workmen. חטא *For a sin*; for a sin *κατ' ἐξοχήν*, a sin that surpasses all others.

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[7] Comp. xxi. 12.

[8] A. V., "A multitude of."

[9] The Hebrew text has רצות נשבות; this seems to be a corruption of רצות ושבות, (the reading of the Br. Mus. MS.); but this phrase is not found in the Bible; we must, therefore, either suggest another reading, perhaps ארצות נשמות, "countries that are desolate," (Ez. xxx. 7), and explain the quotation as a proof of the correctness of the use of the participle as an adjective, or suppose that I. E. read רצות ושבות (Ez. i. 14), instead of רצוא ושוב of our editions.

[10] A.V., "Will defend."—Root גנן "to cover," "to protect."

[11] A.V., "He will deliver."

[12] The regular form is וַהֲצֵל. The same remark is to be applied to וְהַמְלִיט instead of וְהַמְלִיט

8. *With a sword, not of a mighty man*, but with the drawn sword of an angel. "The sword" is a figurative expression. *And his young men* that will have escaped *shall be discomfited*, shall be overtaken on the ways in which they try to flee.

9. *And he shall pass by his stronghold*, etc.[13] He will go beyond his stronghold at the border of his kingdom, for his great fear; he will flee, and not rely on his strongholds. *And his princes*, etc. His princes that will have escaped, or will remain in the land, will be afraid of every ensign which they will see. *Fire, furnace.* By these names the altar in Jerusalem is meant; or they are used figuratively,[14] like "And the flame of consuming fire" (xxix. 6).[15]

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## CHAPTER XXXII.

1. *Behold a king shall reign*, etc. This refers to Hezekiah and his princes, the firm establishment of whose government is promised. ולשרים *And princes.* The ל has no meaning as far as I know. Comp. לאבשלום (1 Chr. iii. 2), לִמן (Ex. ix. 18).[1]

2. והיה איש *And a man shall be.* Either every one of the officers of Hezekiah, or Hezekiah himself is meant. מחבא *Hiding place.* Participle Hiphil. בציון *In a dry place.* Comp. ציה "dry" (xli. 18). עיפה *Thirsty.*[2] Comp. Ps. cxliii.—The verse may also be explained thus:[3] "And Judah shall be like one who sitteth in a hiding-place from the wind," etc.

3. תשעינה *Shall be dim.* Root שעע. Comp. השע "Shut"[4] (vi. 10).

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[13] A. V., "And he shall pass over to his stronghold."

[14] Signifying the approaching divine punishment.

[15] Comp. I. E., ad locum.

[1] Comp. Sepher Harikmah, c. 6: ל is used sometimes to indicate the subject; *e.g.*, Is. xxxi. 1; 1 Sam. xv. 22; Deut. xxiv. 5; 1 Chr. xxix. 6; Ezr. i. 5; Gen. i. 15; or the predicate, *e.g.*, 1 Chr. i. 13; xxi. 12; 2 Chr. iii. 12; v. 12; Jer. xxx. 12, 15.

[2] A.V., "Weary;" but Ps. cxliii. 6, "Thirsty."

[3] או "or," ויתכן "it may be explained," or a similar phrase, introducing a new explanation, is omitted in the Hebrew text before והיה איש. As the continuation of the first or second explanation, this remark would certainly be superfluous, and a mere tautology.

[4] Lit., "cause to be dim."

4. נמהרים *The rash.* Hasty in a foolish way. It is derived from מהר "to be hasty. עלגים *The stammerers.* Hap. leg.; in Arabic it means "slaves."[5] It is contrasted with "to speak plainly" (דבר צחות). צחות *Pure words.* Supply מלות "words;" for צחות is an adj., in form and meaning like זכות.[6]

5. נבל *The vile person.* Comp. נובלת "fading"[7] (i. 30). כילי The opposite of שוע. שוע *Bountiful.* A noble person, whose hands are loose, ready to give, and not closed. Comp. ושוע "and turning."[8] Adopting a sort of homiletic explanation, כילי may be said to be composed of two words, כי לי "for it belongs to me;" for he says, שלי שלי "what is mine shall remain mine"[9] (Aboth v. 13).

6. *For the vile person,* etc. This refers to the officers of Ahaz. תועה *Error.* It is a noun; the forms of nouns are manifold.[10]

7. *The instruments also,* etc. The instruments of justice; for the officers were judges, whose principle was to arrest judgment.

8. *But the liberal.* Hezekiah and his officers, of whom it was said, "And princes shall rule in judgment."

9. *Ye daughters.* According to some the towns, which are like the daughters of the metropolis Samaria.

10. שנה על שנה = ימים על שנה. "Year after year." רגזה[11] =

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[5] عِلْج "Barbarous;" Freytag, Lex. Arab.

[6] The singular of these adjectives is זך and צח "pure," of the root זכך and צחח.

[7] The oak is said to be "fading," on account of its losing its foliage and remaining without fruit and leafless; so נבל "the vile person," is without good actions, yielding no benefit to his fellow-men.

[8] This quotation is to prove that the two roots שוע and שעה are equivalent in meaning: to loosen, to be or to make ready, to move forward, to turn, to look, to trust. שוע is therefore explained by I. E. to be a person whose hands are loose or open, ready to give whenever opportunity is offered.—Rashi likewise derives שוע from שעה = שוע "to turn," but in a more simple and natural way; "a man to whom the eyes of the people are turned for assistance."

[9] This is there declared to be מדת סדום the principle of the Sodomites.

[10] There is hardly any occasion for this remark. We find, except תעתועים "errors" (Jer. x. 5), no other noun of this root in the Bible; in the post-biblical literature, however, we meet with טעות and תעות "error."

[11] I. E. seems to have read רגזה (as in the next verse), instead of תרגזנה; for רגזה is mentioned again by him, and instead of commenting on it, he refers to the explanation given before; it is therefore impossible to suggest that this remark on רגזה has been dislocated from its proper place by the carelessness of some copyist.

רגזנה *Be troubled.* The opinion of the Nagid[12] is, that רגזה is imperative, referring to the feminine בטחות, although it has a masculine termination; according to R. Moses Hakkohen it is infinitive. *The gathering* of the increase *shall not come.* Repetition of the same idea.[13]

11. חרדו *Tremble.* Imperative masculine. Comp. תעירו "ye stir" (Song ii. 7); תמצאו "ye find" (Ib. v. 8). It may be considered as an elliptical expression.[14] רגזה I have explained this word already. פשוטה וערה *Strip you and make you bare.* These words are to be explained in the same way.[15] וערה *And make you bare.* Comp. עריה "naked" (Ez. xvi. 7). עריה תעור "Thy bow will be made quite naked" (Hab. iii. 9). I think that "women," "daughters" (ver. 9), are to be taken literally.

12. סופדים *They shall lament.* כל "all" is to be supplied.[14] Comp. וכל הנשים יתנו "and all women shall give." (Est. i. 20).

13. *My people.* The people of Samaria. קוץ שמיר *Thorns, briers.* Asyndeton. Comp. אדם שת אנוש (1 Chr. i. 1). *Yea, upon all the houses of joy in the joyous city.* Supply "thorns shall come up."

14. *The palace* of the king. נטש, *shall be forsaken*; עזב, *shall be left.* Pual.[16] עופל An elevated place.[17] Comp. ויעפילו "and they ascended."[18] ובחן *And tower.* Comp. בחוניו "his towers." (xxiii. 13). היו מערות = היה בער מערות "shall become dens."

15. יערה *Be poured.* Niphal. עד יערה עלינו רוח Until the decreed evil, the approach of the King of Assyria to the land of Judah,

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[12] R. Samuel, the Prince, several times mentioned by I. E. See Introd. to Moznaim, and Zahoth, On the secondary conjugations.

[13] As contained in the words, "the vintage shall fail."

[14] The use of the imperative plural masculine instead of the feminine is called by I. E. דרך קצרה "ellipsis," since the feminine requires the addition of two letters נָה the masculine only וּ; but the use of the termination ־ִים instead of the feminine וֹת (next verse), is explained by supplying the word כל "all," which is masculine singular in form, but plural in meaning.

[15] As רגזה has been explained, namely as imperatives or infinitives.

[16] Instead of מהבנין הקל שלא וגו׳ is to be read מהבנין הכבד שלא וגו׳. נִטַּשׁ and עֻזָּב are participles of the Pual, the prefix מ having been dropped. See Zahoth, On the secondary conjugations (בנינים הנלקחים מאחרים). I. E. rejects the opinion of R. Moses Hakkohen, who says that forms like לֻקַּח are sometimes derived from the Kal, namely, when the Piel of that verb is not found in Scripture.

[17] A. V., "The forts."

[18] A. V. "They presumed."

be poured upon us. רוח signifies here "the divine decree." *And the plain*[19], that is cultivated, will be *like Karmel*,[20] *and Karmel*, etc. Comp. xxix. 17.

16. *Then judgment shall dwell*, etc. God will punish those that forsake him.

17. *And the work of righteousness shall be peace*, as in the time of Hezekiah. Comp. "And peace without end" (ix. 6)[21] Some explain ver. 15 sqq. as a blessing.[22]

18. *My people.* Judah.

19. וברד *When it shall hail.* The Pathah under ר proves that the word is a verb; comp. עשן "it smoked" (Ex. xix. 18). *When it shall hail, coming down on the forest.* When the hailstones will come down, they will come down on the forest, not on the fields. *The city shall be low*, shall be like a wide plain without walls[23].

20. *Beside all waters*, that shall come[24]. *That send forth the feet of the ox and the ass.* Comp. xxx. 24; all these chapters from xxiv.—xxxvi. form one continuous prophecy.

## CHAPTER XXXIII.

1. הוי *Ho!*[1] Interjection of calling. The prophet addresses Assyria. כהתכך שודד when thou shalt have finished spoiling.

[19] A. V., "Wilderness."—According to I. E., מדבר signifies here a plain, used for a corn-field; in the similar phrase (xxix. 17), it is replaced by "Lebanon," which is said to be more fruitful than Karmel, in the same measure as Karmel is superior to the "forest" (יער). The original meaning of מדבר is in fact "pasture," whither the flock is driven (דבר "to drive"). See Gesen. Lex. Hebr.

[20] A. V., "Fruitful field."

[21] The passage quoted refers, according to I. E., to King Hezekiah; according to others, to Messiah.

[22] Comp. Targum Jonathan ad locum.

[23] In time of war the people used to retire to the mountains, where they lived in forts and fortresses, and were thus enabled to resist the attack of the invading army; but as soon as the danger was over the people scattered again over the valleys and plains, to live in villages and open towns, where they could with greater ease devote themselves to their usual pursuits.

[24] Beside the water, that is, after the rain, that will cause the seed to grow and to prosper.

[1] See c. i., note 13.

כנלותך = כהנלותך *When thou shalt have finished.*[2] Of the same root is מנלם "the perfection thereof" (Job. xv. 29).

2. *O Lord*, etc. This was to be the prayer of the righteous at the time of the invasion of the Assyrian king; the prayer is given here as a prophecy. *Their arm.* The arm of the soldiers.

3. *The tumult* of Assyria. מרממתך *By Thy honour.*[3] The honour which Thou hast given him.

4. *Your spoil.* Those of you that have become a spoil of the nations; the possessive pronoun "your" refers to the Israelites, of whom the king of Assyria carried a part away into captivity.[4] גבים *Locusts.* Comp. גובא in Chaldee, meaning the same as ארבה "locusts" in Hebrew. שוקק *Gathering.*[5] Some think that משק "the steward" (Gen. xv. 2) is of the same root. I compare it rather with ישתקשקון "they gather themselves" (Nah. ii. 5),[5] which expression is likewise used of locusts.

5. *The Lord*, etc. The divine glory, that revealeth itself in Zion.[6]

6. *Thy times.* The pronoun refers to Judah. חכמת *The wisdom of.* Some noun must be supplied.[7] *His treasure.* The treasure of strength of salvation.

7. אראלם According to some "their altar;" comp. אריאל (xxix. 1); if this were correct, we should have to supply על "for," but this explanation is not in accord with the whole context of the chapter. Others say, that אראלם = אראה להם "I shall see them;" this is not probable. I think that it means "their messenger," as we may infer from "the ambassadors of peace" in the second half of the verse. Comp. 2 Sam. xxiii. 20.[8]—All the messengers of the nations, that are desirous of peace, will weep when Assyria has dominion.

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[2] A. V., "When thou shalt cease to spoil." "When thou shalt make an end."

[3] A. V., "At the lifting up of thyself."

[4] The possessive pronoun "your" has here the same meaning as the partitive genitive.

[5] A. V., "Shall he run." "They shall jostle."

[6] This remark is introduced to explain the anthropomorphism, because in reality the Lord cannot be exalted.

[7] The form חָכְמַת instead of חָכְמָה is perhaps caused by a kind of attraction of the similar form דַּעַת which is often used in the absolute state.

[8] This proof, based upon אריאל (2 Sam. xxiii. 20), is not convincing, since the plural would be required, if it were, as I. E. believes, a common noun, meaning "messenger."

8. *The highways lie waste.* For the king of Assyria will not be faithful to his treaties with other nations. *He regardeth no man.* He does not esteem any person to be worth anything in comparison with himself.

9. אבל אמללה ארץ *The earth mourneth and languisheth.* ארץ is sometimes used as a masculine noun; comp. ix. 18. This phrase[9] overthrows the rule laid down by R. Moses Hakkohen (Job xx. 26), that words which can be used both as masculine and feminine nouns, cannot be joined with a feminine attribute, after having been joined with a masculine one in the same phrase. החפיר לבנון[10] "He—the king of Assyria—put the Lebanon to shame." החפיר is transitive. קמל Till it was hewn down. השרון *Sharon.* Comp. Song ii. 1. ונער בישן וכרמל *And Bashan and Karmel shake off.* Comp. נעור "shaken" (Neh. v. 13).

10. *Now*, that he has already destroyed too much, *will I rise.* אתרומם=ארומם *will I be exalted.* It is Hithpael; the ר should have a Dagesh[12] to compensate for the omission of the ת, as the נ of אֶנְשָׁא has.[13]

11. *Ye shall conceive.* Assyria is addressed. חשש *Chaff.* The word has the same meaning in Arabic. רוחכם אש תאכלכם According to some: "Your breath, as fire, shall devour you." It is more correctly considered as the continuation of the preceding figure of the "chaff" and "stubble:" "Your wind, will not lift you up,[14] but, like fire, utterly destroy you."

12. *As the burnings of lime.* As if they were burnt by lime.—This refers to the sudden destruction of the Assyrian army through the angel, as is the case with the next simile "as thorns cut off, which are burnt[15] in the fire."

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[9] אבל אמללה ארץ; both אבל as well as אמללה are predicates to ארץ; nevertheless the first is masculine, the second feminine.

[10] The Hebrew text has לשון; this gives no sense, and is evidently a corruption of לבנון.

[11] A. V., "Lebanon is ashamed."

[12] The ר being subject to the same rule as the gutturals, with regard to the Dagesh, its reduplication is replaced by the change of the short vowel (Segol) into a long one (Zere).

[13] To compensate for the omission of the נ; אֶנְנְשָׁא = אֶנְשָׁא.

[14] The wind, which will blow for you, will not raise you, as it raises chaff and stubble.

[15] A. V., "Shall they be burnt."

13. *Ye, that are near.* The Israelites are addressed, as may be inferred from the next verse, "The sinners *in Zion*," etc.

14. *The sinners in Zion are afraid.* They will be afraid of the Lord, when they see His power displayed in the destruction of the Assyrian army; then will they say: "*Who among us shall dwell with the devouring fire*," with the Lord, who is like the devouring fire, that is, in Zion, where the divine glory manifests itself. The prophet replies:

15. *He that walketh*, etc. בצדקות = צדקות In righteousness. אוטם *That stoppeth.* Comp. יאטם "that stoppeth" (Ps. lviii. 5); although the two words are of two different conjugations.[16] ועוצם *And shutteth.* Comp. ויעצם "and he shut," though not of the same conjugation.[16]

16. *He*, who does all this, *shall dwell on high*, etc., shall dwell in Zion in safety, as if he dwelt, etc. לחמו נתן *His bread*, bread, sufficient for his sustenance, *shall be given him.* נאמנים *Sure.* Lit. "faithful." The water will not deceive his hope, will not fail. He will dwell in peace and be satisfied.

17. *Thine eyes shall see the king*, etc. The prophet brings these words back to the memory of Judah;[17] when the messengers of the king of Assyria came for the tribute, and Hezekiah, after having delivered up all the treasures of the temple, imposed besides a tax on Judah for that purpose, they said, "who of the princes of Hezekiah will come with us, to bring this tribute to the king of Assyria? thine eyes shall see the king in his beauty; they shall behold the land that is far off, the land of Assyria, that is far from Jerusalem."

18. *Thine heart shall meditate*, etc. These are the prophet's

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[16] עוצם is Kal, ויעצם Piel of עצם; אוטם Kal, יאטם Hiphil of אטם.

[17] The Hebrew text has the words אלה דברי הנביא באומר יזכור יהודה lit., "These are the words of the prophet, as if he said, that Judah should remember." The remark of I. E. on ver. 15 begins likewise with the phrase אלה דברי הנביא "these are the words of the prophet." This introduction is there an essential part of the explanation, since part of the preceding verse was assigned to the people; but this verse does not require an introduction of this kind. A comparison of this remark with ידבר בנפשו (ver. 18) leads to the suggestion, that instead of הנביא another word, signifying "the messenger," or "the officer," is to be read, as, *e.g.*, הסופר "the secretary," that wrote down how much each had to contribute, and who was to carry the tribute to the king of Assyria; comp. ver. 18 and 22. The words of this verse were, as distinctly stated by I. E., addressed to Judah by the Assyrian officers.

own words.[18] סופר *The scribe* who writes down, how much every one shall contribute. כופר *He that counted.* Comp. מספר "the number," *He that counted the towers.* They taxed even the towers.

19. נועז We cannot say, whether the נ is radical, or the characteristic prefix of the Niphal; the word is hap. leg.; it means "a stranger" or a "strange man;" to consider לועז=נועז "speaking a foreign language," is incorrect. נלעג לשון *Mocked for his tongue.*[19] People usually laugh at a language, which they cannot understand.

20. *Look upon Zion,* etc. "We need not look at the king of Assyria, we should rather look at Zion." מועדנו It has here its usual meaning: "our solemnities" or "our sanctuary;" comp. מעדי אל "The synagogues of God" (Ps. lxxiv. 8). כאהל=אהל As a tent.[20] יצען Hap. leg. It means, "shall fall."[21] ובל יסע יתדותיו Not one of the stakes thereof shall ever be removed.[22] חבליו The cords thereof.

21. *But there,* etc. This tent shall not be removed, but God will be there unto us as a stronghold, like a place surrounded by rivers. נהרים יארים *Rivers, streams.* Asyndeton; comp. שמש ירח "sun, moon" (Hab. iii. 11). ידים Space.[23] *A place of broad rivers.*[24] A place surrounded on all sides by rivers, בל תלך בו וגו' *wherein shall go no,* etc.[25] None of the rivers will be passed by any ships with oars; the people will have no cause for fear, either from the sea or from the continent. Thus this verse contrasts with the words "Thine heart meditates terror" (ver. 18).

22. *For the Lord is our judge,* etc. There will be no judge to say to this person and that "pay so and so much for the tribute," nor will any scribe write down, who shall go to the king with the tribute; for "the Lord alone will be our judge, our scribe,[26] and our king."

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[18] The words ידבר בנפשו "he speaks his own words," are contrasted with the introductory phrase of the preceding remark, "These are the words of the Assyrian officer, which the prophet brings back to the memory of Judah."

[19] A. V., "Of a stammering tongue."

[20] A. V., "A tabernacle."

[21] A. V., "Shall be taken down."

[22] The combination of the singular יסע and the plural יתדותיו is explained in this remark, by considering יתדותיו = יתד מיתדותיו. See c. ii., note 18.

[23] רחבי ידים Wide of space, that is, "spacious," or "broad."

[24] I. E. explains why the plural "rivers" is used here.

[25] The incongruity of the singular בו with the plural יארים, to which it refers, is explained in the usual way. See c. ii., note 18.

[26] A. V., "Lawgiver."

23. *Thy tacklings.* The Assyrian army is adressed. נטשו *Are loosed.* Comp. ונטשתה "thou shalt let it lie still"[27] (Ex. xxiii. 11). The meaning of this figure is: the ship will go down, and her riches will then be thrown out again by the sea. בל יחזקו כן תרנם וגו׳ They, that is, the sailors, cannot strengthen their mast, nor spread the sail.[28] עד שלל *The prey of a spoil.* Comp. אדמת עפר "the dust of the earth" (Dan. xii. 2).[29] עד *Spoil.* Comp. Gen. xlix. 27. הרבה = מרבה Great. *The lame shall take prey.* How much more the others!

24. *And the inhabitant* of Zion *shall not say* again, *I am sick;* for all the people *shall* be forgiven their iniquity.

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## CHAPTER XXXIV.

1. ומלאה *And its fulness;*[1] that is, those beings of which it is full. תבל The inhabited part of the earth.[2] צאצאיה The things that come out of it. It is derived from יצא "to go out."

2. *For the indignation,* etc. All commentators refer this prophecy to the Messianic period, except R. Moses Hakkohen, who says, that Edom was destroyed in the time of the invasion by the Assyrians, and that all these chapters (xxiv—xxxiv) are connected with each other.[3] צבאם Their armies.

3. באשם *Their stink.* It is a noun derived from באש after the form of קֹדֶשׁ "holiness." ונמסו *And shall be melted.* Niphal of מסס "to melt."

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[27] Lit., "And thou shalt let loose of it;" that is, thou shalt not take hold of it, to till it, and to do the usual work therein.

[28] A. V., "They could not well strengthen their mast, they could not spread the sail."

[29] See c. xxx., note 18.

[1] A. V., "And all that is therein."

[2] A. V., "The world." According to I. E., ארץ is the whole earth; תבל the inhabited part of it.

[3] Although it is not distinctly mentioned, it may be fairly supposed that Edom was conquered by the Assyrians at the same time when Syria and all the neighbouring countries were occupied by the armies of Assyria.—Edom was conquered and united with Judæa by John Hyrcanus, 129 B.C.

4. *And all the host of heaven*, etc. When the fatal day approaches to man, the sun darkens to him, as it is said in the description of the approaching death (Koh. xii. 2). I think, that by these words the support is to be understood which each nation receives from its representative above; comp. Dan. x. 20.[4] ונמקו *And shall be dissolved.* Niphal of מקק "to dissolve." ונגלו *And shall be rolled together.* Niphal of גלל "to roll;" comp. מגלה "roll" (Jer. xxxvi. 28).

5. *For my sword*, etc. This verse confirms my remark concerning the heavenly decrees.[5] עם חרמי *The people of my doom.*[6] The people which I desire to see doomed to punishment.

6. *The sword of the Lord.* The divine decree. הודשנה *Is made fat.* Many think it is a form composed of the Hophal and Hithpael,[7] but wrongly;[8] it is an irregular form; it is derived from דשן "to be fat;" comp. דשן "fat" (xxx. 23). כרים *Lambs.* Comp. Deut. xxxii. 14. — The nobles are figuratively called "lambs;" comp. אילי מואב "the chiefs[9] of Moab." *Bozrah.* According to some it is the name of the town now called Con-

[4] This is a part of the Kabbalistic theory, which is, in some respects, the development of the Neo-Platonic philosophy; it gives to the material world below its image, its abstract form, above, and attributes to these heavenly images real life and the power to govern the world below. Those images, or ideas, are called "angels," or "the princes above," or by similar names.

[5] That the divine decrees (גזרות) are identical with the first steps taken towards the realisation of the will of the Almighty. It is first carried out above upon the heavenly ideals of the earthly objects, and then below on earth. Comp. I. E. on ix. 7, xvi. 13, and Dan. x. 24.

[6] "Upon the people of my curse."

[7] The Hophal of דשן is הֻדְשַׁנָה, the Niphal is נֻדְשַׁנָה; a compound of both could hardly produce the form הֻדַּישָׁנָה, as we might infer from the Hebrew text: מורכבת מבנין שלא נקרא שם פועלו ומבנין נפעל "a compound of Hophal and Niphal." Instead of נפעל we must read התפעל; for the Hithp. of דשן is הִדַּשְׁנָה = הִתְדַּשְׁנָה, the Hophal הֻדְשְׁנָה and the form הֻדַּישָׁנָה may well be considered as a compound of these two, the Dagesh in ד and the Pathah under it being the traces left of the Hithp., the remainder being the characteristics of the Hophal.

[8] I. E. in Zahoth, On the compound forms, seems to include in this term only such words as can easily be divided into two parts, the one containing properties of the one form, the other of the second; הֻדְשַׁנָה which begins and ends with the regular form of the Hophal, is, on account of the irregularity of the middle syllable, called by I. E. an irregular form of the Hophal.

[9] Lit.: "the rams."

stantinople; this is impossible, because since the foundation of that town, there have not yet elapsed a thousand years;[10] Bozrah is a province in Edom.[11]

7. *With them*, with the lambs and goats; by "the unicorns" and "bullocks" the kings of Edom are meant.

8. *For it is the day of the Lord's vengeance*, etc. This verse shows that the prophecy refers to the Messianic period;[12] some believe, that it was fulfilled already in the time of Nebuchadnezzar, after the conquest of Zion; comp. "The cup will be passed also to thee" (Lam. iv. 21).[13] *The year of recompences.* Comp. "Thy reward shall return over thine own head" (Obad. 15); these words refer likewise to Edom.

9. *And the streams thereof*, etc. This really happened or will happen[14] in a miraculous way, as some believe; others are of opinion that this verse is to be taken figuratively: "None will remain there to drink the water, as if it were changed to pitch." בוערה *Burning.* This word shows that the ת of זפת is the feminine termination.[15]

10. *It shall not be quenched.* The fire thereof shall not be quenched. לנצח נצחים *For ever and ever.* For periods without end.

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[10] Constantinople was built in 330, on the site of Byzantium, which was founded about 660 B.C., long after the death of Isaiah.

[11] Rashi quotes a passage from the Pesikta, in which it is stated, that Bozrah belonged to Moab, but shared the fate of Edom. Comp. Jer. xlviii. 24. Very probably there were several places of the name Bozrah; since בצרה is originally an appellative, signifying "stronghold" or "castle;" there was one Bozrah in Edom, another in Moab.

[12] It is not clear, how the words of this verse prove its reference to the Messianic period; the inference is perhaps drawn from the circumstance, that no hostilities of the Edomites against the Israelites, which should call for "vengeance and recompences," are reported in scripture in describing the reign of Hezekiah.

[13] This passage contains only a hope or prayer, and permits no inference as to the time when that hope was realised. It is, however, very probable, that Edom was occupied by the Babylonians in their expeditions against Syria and Egypt, as it had been previously by the Assyrians.

[14] If this prophecy refers to the time of Hezekiah, as R. Moses Hakkohen asserts, or to the time of Nebuchadnezzar, as others believe, then it has been fulfilled already; if to the Messianic period, as I. E. seems to assume, it is yet to be fulfilled.

[15] זפת is derived from זוף, which, however, is not found in any other form in the Bible.

11. קפוד *Hedgehog.*[16] Well known;[17] the root of this word is met with in קפדתי "I have rolled together" (xxxviii. 12).[18] *And he shall stretch upon it,* etc. Lime and stones are materials used by the builder. תהו, בהו *Emptiness, confusion.* These words are similar in meaning to שממה "desolation."

12. חוריה *The nobles thereof.* They are compared with the white colour; the people of the lower class are called "the black" (Prov. xxii. 29). יקראו *They shall be called.*[19] Lit., They —the people—will call them. למלוכה = מלוכה "to the kingdom." אפס Nothing.

13. ארמנותיה *Over her palaces.*[20] The preposition על is to be supplied. ועלתה סירים *And thorns shall come up.* Lit., "And each of the thorns shall come up."[21] סירים *Thorns.* Comp. Koh. vii. 6. קמוש The same. תנים *Dragons.* Comp. Job xxx. 29. חצר = חציר *A court.* Comp. יָשִׁישׁ (2 Chr. xxxvi. 17) = יָשִׁישׁ (Job xv. 10), "old." It can also be taken in its usual meaning: "grass."[22]

14. ציים *The wild beasts of the desert.* איים *Kites.*[23] It is the plural of אִיָּה (Lev. xi. 14), although it has the masculine termination ־ִים. שעיר An animal, similar to the wild goat.[24] הרגיעה Shall rest. לילית *The screech owl.* A bird that flies abroad by night.

15. קפוז *The great owl.* It is not the same as קפוד;[25] it is some other bird.[26] ותמלט *And lay.* Comp. והמליטה זכר "and she was delivered of a man-child" (lxvi. 7). ובקעה *And break.*[27] It is the nature of this bird to break its eggs. ודגרה *And gather.* Comp.

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[16] A. V., "Bittern."

[17] It seems as if I. E. used the word "well-known" when he was at a loss to substitute another word for it. He derives the word קפוד from קפד "to fold" or "to roll together" because of its peculiar habit of rolling itself into a ball. See I. E. on xiv. 23.

[18] In his remark on xxxviii. 12, I. E. explains קפדתי by כפלתי "I folded together."

[19] Comp. Chapter ii. Note 5.

[20] A. V., "In her palaces."

[21] Comp. Chapter ii. Note 18.

[22] Comp. Ps. civ. 14; Job. viii. 12, etc.

[23] A. V., "The wild beasts of the islands."

[24] A. V., "Satyr."

[25] I. E. frequently states, that he objects to the assumption of an interchange of letters others than א ה ו י. Rashi is of opinion that קפוז and קפד are the same.

[26] "Other bird" is not quite correct; for קפוד is explained by I. E. to signify "the hedgehog;" the word "other" is perhaps used with regard to the birds mentioned ver. 11, and in this same verse (15).

[27] A. V., "Shall hatch."

דגר "he gathereth"[28] (Jer. xvii. 11). דיות *Vultures.* It is the plural of דַּיָּה (Deut. xiv. 13).

16. *Seek ye out of the book of the Lord and read: none of these shall fail,* etc. None of the divine decrees, which are written down with the finger of God, shall fail; all of them will be fulfilled in Edom. Or: None of those, for which Edom is said (ver. 13, 14) to become the habitation, shall fail. *My mouth.* The decrees that come from the mouth of the Lord. ורוחו *And its breath,*[29] that is, the breath of His mouth. It is a repetition of the same idea.

17. חלקתה *Hath divided it.* Both subject and object are feminine. בקו *By line.* With the line of truth.[30]

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## CHAPTER XXXV.

1. ישׂשׂום. Some think that the preposition ב is omitted, and that ישׂשׂום = ישׂשׂו בם "they shall be glad for them:" this is not right; for what would be the meaning of בם[1]? I think that מ is here substituted for the paragogic נ, which is frequently found in verbs. Comp. פְּדְיוֹם = פדיון[2] "redemption" (Num. iii. 19).— "The land of Edom alone shall be waste; but Palestine shall be the reverse." According to R. Moses Hakkohen this prophecy refers to the deliverance of Jerusalem.[3]

2. *It shall blossom.* Palestine or Jerusalem shall blossom. גילת = גילת לב "Joy of the heart." The ת indicates the construct state of the noun. *Unto it.* Unto the Lebanon, according

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[28] A. V., "Sitteth on eggs."

[29] A. V. "And his spirit."

[30] This remark of I. E. is probably based upon the occurrence of the definite article in בַּקָּו, lit., "by the line."

[1] The cause of the objection is the absence of any noun to which the pronoun "them" could refer.

[2] As to the interchange between מ and נ.

[3] The difference between the two opinions is, that according to the first, this chapter describes the state of Israel in the time of Messiah; according to the second, the peace and happiness of Judah after the evacuation of Palestine by the Assyrian army, which appears to have taken place after the miraculous defeat of Sennacherib before Jerusalem.

to some commentators.[4] *They shall see.* The inhabitants of Jerusalem shall see.

3. *Strengthen ye*, etc. According to all the commentators except R. Moses Hakkohen, this prophecy refers to the Messianic period; he refers it to the return of the fugitives in the time of Hezekiah, after the death of the king of Assyria. *Confirm the feeble knees*, that they be able to walk.

4. *To them that are of a fearful heart.* To those that do not believe that such a miracle could happen. *With vengeance* against Edom or Assyria.[5]

5. *Then*, when they see this miracle or hear of it.

6. *Then shall the lame man leap*, in his return to Jerusalem. *And the tongue of the dumb shall sing.* A figurative expression for "they will find water everywhere;" it is the reverse of "the tongue of the suckling cleaveth to the roof of his mouth for thirst" (Lam. iv. 4).

7. הישרב *The parched ground.* Comp. שרב "heat" (xlix. 10) and שרבא the Chaldæan translation of חרב "heat" (Gen. xxxi. 40). בנוה תנים רבצה *That which had been covered with the dwelling of dragons.*[6] The desert. חציר=חצר *Court.*[7] *With reeds and rushes*, that grow on the banks of rivers.

8. *And an highway shall be there*, etc. Although the rivers shall swell, still there will be a pathway, etc.[8] מסלול An highway. *The way of holiness.* So called because of the return of the Israelites to Jerusalem.[9] *The unclean shall not pass*, etc. No heathen, that is unclean, will pass over it, although it is his own, out of fear: the redeemed alone shall walk on the highway; and furthermore, *the wayfaring men, and fools*, that are not acquainted with the way, *shall not err therein*, because it will be a highway.[10]

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[4] The other opinion is, that לָהּ refers to Palestine or Jerusalem, לבנון being used as a masculine noun; Comp. xxix. 17.

[5] Edom or Assyria, as we refer this prophecy to the Messianic period or to the time of Hezekiah.

[6] A. V., "In the habitation of dragons, where each lay."

[7] A. V., "Grass."

[8] The abundance of water everywhere will be a blessing and comfort, not an obstacle stopping their way to their land and the holy city.

[9] That is, to the holy city, to the place "which the Lord has chosen to put his name there."

[10] A straight, continuous road, without any interruption.

9. *No lion shall be there* on that way. *Nor any ravenous beast*, that could do harm, and frighten those that wish to return. *But the redeemed shall walk there.* Those that will return will be unmolested by enemies and wild beasts.

10. *And the ransomed*, etc. And those that return, will come to Zion with rejoicing and *with everlasting joy upon their heads.* The head is the principal seat of the soul.[11] According to others the joy will be like a cover over their heads; this explanation is also admissible. ששון ושמחה ישיגו *Joy and gladness shall reach* them. According to others: they shall obtain joy and gladness.

## CHAPTER XXXVI.

They[1] are in meaning the same, although the one contains some additional words, which the other has not; the words may be compared with instruments, their meanings with the workmen.[2] I shall now explain six[3] passages. 1. In the book of Kings (xviii. 20) *Thou sayest* (*but they are but vain words*) *I have counsel and strength for war*; that is, "thou hast said to thy people, that thou hast wisdom and strength for war, but this was only a word of the lips,[4] thy[5] strength consisted only in words." In the book of

[11] The divine promise of joy and happiness concerns the soul more than the body.

[1] The next four chapters (xxxvi.-xxxix.), and 2 Kings xviii. 13—xx. 19.—The words ואם יש מלות, although they are not separated from the preceding by any sign, are the beginning of the new chapter.

[2] I. E. means by this simile, that we need not care so much for the words if we only know their sense, which is the principal thing. But the comparison is not striking; it can hardly be said that the meaning uses the words or letters in the same way as the workman makes use of his instruments. כפועלם "like the work done with them," is perhaps the correct reading, instead of כפועלים "like the workmen." Another simile, frequently used by I. E. for this same idea, is: "The words are like the body, their sense like the soul."

[3] שיש "that there are," in the Hebrew text, gives no sense; it is a corruption of שש "six."

[4] Between וזה and הוא the sentence, which is paraphrased by the succeeding words, namely, אך דבר שפתים "but in vain words," is omitted.

The Hebrew text has גבורתי "my strength," as if Hezekiah said that the

Isaiah (xxxvi. 5) it is said, *I say but vain words are counsel and strength for war.*[6] These are the words of Rabshakeh; he says: I believe, that thy counsel and strength for war consist only in words. 2. In the book of Kings (xix. 14) ויקראם *And he read them*,[7] viz., the documents (הספרים); in Isaiah (xxxvii. 14) ויקראהו *And he read it*, viz., that document alone, which contained the blasphemies; in both, *And spread it.* 3. In the book of Kings there is the addition of the words נהרי זרים = זרים, "the rivers of strangers," after מים "water." 4. In the book of Kings (xix. 25) להשות וגו' *To make equal*, etc., to make fenced cities equal to heaps of ruins; in the book of Isaiah (xxxvii. 26) להישאות *to lay waste*, etc., to lay waste fenced cities, that they be like heaps of ruins; comp. שואה "desolation" (x. 3); or להישאות is the same as להשות, since א and ו frequently interchange. 5. In the book of Kings (xix. 26) שדפה; in Isaiah (xxxvii. 27) שדמה; though there be two different words, their meaning is the same, "blasted." 6. In the book of Kings (xix. 29) כחיש; in Isaiah (xxxvii. 30) שחים; these two words are the same in meaning—*that which springeth of the same.* Comp. כבש and כשב "lamb" (Lev. iii. 7, and iv. 32).

## CHAPTER XXXVII.—*Has no commentary.*

## CHAPTER XXXVIII.

9. ויחי *And was recovered.* Comp. עד חיותם "till they were whole" (Jos. v. 8), ואתה מחיה "and thou preservest" (Neh. ix. 6). It might also mean, "And he lived."[1]

10. בדמי. Some derive it from דָּם "blood," and explain it,

strength of Rabshakeh consisted only in words. This reading, which is not at all objectionable in itself, renders the preceding words וזה הוא entirely inexplicable. The translation suggests the reading גבורתך "thy strength" instead of גבורתי.

[6] A. V., "I say, sayest thou, (but they are but vain words), I have counsel and strength for war."

[7] A. V., "It."

[1] In this case the word מחליו which follows, must be translated: "his illness being no more," or "after having been ill."

"In the vigour;"[2] but the correct explanation is: "In the cutting off."[2] Comp. נדמה נדמה "shall utterly be cut off" (Hos. x. 15). שאל *The grave,* which is deep in the earth; the opposite of heaven, which is always above; comp. Ps. cxxxix. 8:[3] it does not mean "hell." פקדתי *I am deprived.* Comp. ולא נפקד "and there lacketh not" (Num. xxxi. 49); it is a poetical expression,[4] as also used in Arabic.[5] Some say that פקדתי is the same as פקד ממני "was taken from me," and compare it with יצאוני "are gone forth from me" (Jer. x. 20);[6] according to others it means "I was remembered," in the same sense as "and the Lord remembered" (Gen. xxi. 1).[7] *The residue of my years.* Comp. "the number of thy days I will complete" (Ex. xxiii. 26). In my commentary on that verse I have explained it.[8]

11. *I shall not see the Lord*, etc. God is not subject to accidents, that a human eye should be able to perceive Him; He is, however, known by His works. The meaning of this verse is therefore: "I shall not see any longer the works of the Almighty; I shall not understand the works of the Lord in this world, in the land of the living." These latter words are thus added as a kind

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[2] דם "Blood or = לֵשַׁד "moisture," "sap" (Ps. xxxii. 4); דמי freshness, vigour; בדמי ימי "in the vigour of my days," that is, in the midst of my days. The י in דמי is not radical according to this explanation. The second opinion is, that י is a radical letter, replacing ה, and that דְּמִי is a noun formed of דמה "to cut off," like פְּרִי "fruit" of פרה.

[3] In the psalm quoted, the poet says that wherever he should choose to go God would see him, whether he ascended to heaven or descended into the earth. There is, according to I. E., no occasion for introducing there the idea of "hell;" as a contrast to heaven above, the grave in the earth below is mentioned: "If I make my bed in the grave, behold thou art there."

[4] For the common "I die."

[5] פָּקַד "he lost." Pass. "he was lost," "he died."

[6] The comparison is not correct, because נ in יצאוני is in the objective case, while ת in פקדתי denotes the subject.

[7] The three explanations of the phrase פקדתי יתר שנותי, given by I. E., are: 1. I shall be missing (that is, dead) during the remainder of my years, that is, of the years which I should have lived, were I not afflicted with this illness. 2. The remainder of my years was taken from me. 3. But the remainder of my years was granted unto me.

[8] The years or the days of man are those determined by the natural constitution of his body; their number is often diminished by accidents, but remains complete by the protection and blessing of Providence. Comp. also I. E. on Exod. xxxiii. 21.

of explanation of the preceding phrase. The pleasure which man has in this world in understanding the works of the Almighty is first mentioned; and then, in the words, "I shall behold man no more," his pleasure in seeing his fellow-men. חדל *World.* חדל is perhaps the same as חלד "life," as כשב is the same as כבש "lamb;" comp. חלדי "my life" (Ps. xxxix. 6); it is possible that the word has the same meaning in the phrase מה חדל אני "how long I am living"[9] (Ps. xxxix. 5). The life of man in this world is perhaps called חדל[10] because man must at some time cease to be therein.[11]

12. דורי *My dwelling.*[12] Comp. מדור "from dwelling" (Ps. xxxix. 5); the word is frequent in Chaldee;[13] דור "generation" (xiii. 20) is perhaps to be derived from the same root;[14] comp. "for I am a stranger with thee, and a sojourner" (Ps. xxxix. 13). נִסַּע *Is departed.* The radical נ is replaced by Dagesh in the ס. וְנגלה *And is removed.* Comp. גלות "exile" (xx. 4). ממני=מני *From me.* Comp. xxii. 4. רועי Either "my shepherd," the י being the pronominal suffix, or "belonging to a shepherd," the י signifying "relation," as in פנימי "inner" (1 Kings vi. 26), אכזרי "cruel" (xiii. 9);[15] for the tent of the shepherd does not remain in one place. קפדתי *I folded together.*[16] *Like a weaver.* Comp. "And my days are swifter than the weaver's shuttle" (Job vii. 6). מדלה *With pining sickness.* Comp. דל "lean" (1 Sam. xiii. 4). With this illness, which I am suffering now, יבצעני *He will cut me off,* that my life will expire; comp. ויבצעני "and cut me off" (Job vi. 9). מיום עד לילה תשלימני *From day even to night it will make peace with me.*[17] It is an illness that keeps peace with the patient during the day, and makes war during the night; a fact often observed in cases of illness. תשלימני *It will make peace with me*[17] Comp. תשלים "it will make peace" (Deut. xx. 12).

[9] A. V., "How frail I am."

[10] From חדל "to cease." In this case we need not assume the transposition of letters (חלד = חדל), unless we consider חדל to be the original word, and חלד the changed form of it. Usually חלד "life" is derived from חלד "to be firm," "to last," a verb found in Arabic.

[11] Comp. I. E. on Ps. xlix. 9.

[12] A. V., "Mine age."

[13] Comp. דירה "dwelling," דיורין "occupants of a house" (Talm. Bab. Sukka ix.)

[14] דור "A generation," that is, the average time a man dwells upon the earth.

[15] Comp. c. xiii. Note 7.

[16] A. V., "I have cut off."

[17] A. V., "Wilt thou make an end of me?"

13. שויתי "I made equal;" supply נפשי "myself;"[18] or "I compared" the illness[19] in its fierce attacks on me, with *a lion* which generally breaks the bones. *From day even to night it maketh peace with me*[19], to my great surprise, after the attacks during the night.[20]

14. כסום עגור = כסום כעגור. Comp. כרע כאח לי "as though he had been my friend, my brother" (Ps. xxxv. 14). In the same way כבש ככבש כאלוף = אלוף "like a lamb, like an ox" (Jer. xiv. 19). סוס and עגור are names of birds, "a crane," "a swallow." *So did I chatter.* The patient in his heavy illness mutters and speaks what no one is able to understand.

דלו *They are lifted up.*[21] Root דלל, comp. דליו "they are high" (Prov. xxvi. 7). עשקה לי *It oppresseth me.*[22] The illness oppresseth me. ערבני *Undertake for me.* Comp.[23] ערוב "be surety" (Ps. cxix 112); according to some ערבני = חרבני "destroy me;" this is nonsense. The word ערבני, lit. "pledge thyself for me," is an anthropomorphism; it means, sympathise with me in my troubles.

15. *He hath spoken unto me.* He said, "I will add to thy days" (ver. 5), והוא עשה *And himself will do it.*[24] The past is here used for the future; comp. נתתי "I will give" (Gen. xxiii. 13)[24a] or "And himself hath done this kindness unto me[25]," and still

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[18] A. V., "I reckoned that."

[19] In either case שויתי must be considered as an elliptical phrase; but the ellipsis of נפשי, which turns the transitive verb into a reflective one, is more natural. The sense of the whole sentence is: I made myself a lion, in resisting the fierce attacks of the illness; or, I considered the illness as a lion, that tried to break my bones.

[20] This remark is to explain the repetition of this idea in this verse, after it having been expressed in the same words in the preceding one.

[21] A. V., "Fail."

[22] A. V., "I am oppressed."— עָשְׁקָה is third person feminine past of עשק I. E. supplies, therefore, the subject דלה illness."

[23] The Hebrew text has עתה "now;" but its meaning can hardly be found out; besides, the word מגזרת, the usual introduction of a parallel passage, is missing; and the conjecture that עת is a corruption of מגזרת is well founded.

[24] A. V., "And hath done."

[24a] Abraham says to Ephron נתתי כסף השדה; lit.: I gave thee money for the field" (Gen. xxiii. 13); and in the same chapter, ver. 16, it is stated "Abraham weighed to Ephron," etc. The past נתתי is here used for the future.

[25] viz. give me that promise.

*shall go softly in the bitterness of my soul*, when remembering these troubles, which I had to suffer. אדדה *I shall go softly.* Hithpaël;[26] there is no parallel to it in the Bible, but אדדם "I went with them" (Ps. xlii. 5), and in the Mishna מדדה (Shabb. xviii. 2) in the well known meaning.[27]

16. עליהם *By them.*[28] By the words, hinted at in the phrase "And he said" (ver. 15). עליהם יחיו *By them they live.*[28] By thy words and acts the living beings exist. ולכל *And always*[29]. The word עת time is to be supplied. ותחלימני *So wilt thou recover me.* Comp. יחלמו "they are strong" (Job xxxix. 4); חלום "strong" (Talm. Bab. Rosh Hashanah 28).

17. *Behold when I hoped for peace,*[30] etc., when I was in the middle of my years, (Hezekiah was 39 years old, when he was taken ill); for when the choler[31] is predominant in man, he is ailing in his youth, but healthy in his old age; the reverse takes place, if the phlegm[31] is predominant; but the middle years are generally expected to be peaceful. מר לי מר *I had great bitterness.* The repetition indicates emphasis. Some derive מר from תמורה "the reverse." בלי Some compare it with בלתי "I am waxed old" (Gen. xviii. 12), and consider it as a noun like פרי "fruit" meaning "corruption." Others say that בלי means in this verse "not," and that the sentence is inverted.[32] The first explanation is preferable: "And thou hast desired my soul, and brought me up from the pit of corruption." *For thou hast cast all my sins behind thy back.* A figure taken from man, that

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[26] It is impossible to suppose that I. E. explained אֶדַּדָּה to be Niphal, as the Hebrew text reads ומלת אדדה מבנין נפעל; either נפעל is a corruption of התפעל, or I. E. read אֶדַּדָּה instead of אֶדַּדָּה

[27] "To lead," or "to assist in walking."

[28] A. V., "By these things men live."

[29] A. V., "And in all these things. [30] A. V, "Behold for peace."

[31] The four humours of which the ancients supposed the blood to be composed are: blood דם, choler מרה אדומה, phlegm לחה, melancholy מרה שחורה; the prevalence of the one or the other in man was believed to determine the constitution of his mind, or his temper. As man becomes older, the choleric temper disappears, while the phlegmatic humour increases.

[32] The proper order of the words, according to this opinion, may be supposed to be as follows: ואתה לא חשקת נפשי משחת "but thou hast not desired my soul to go down to the grave." The מ in משחת, however, presents some difficulty, and probably for that reason this explanation is rejected by I. E.

does not see, what is behind his back; for we know, that God, the Creator of all bodies, has no body. This verse proves the assertion of some authorities, that in consequence of a sin committed by him, Hezekiah should have died earlier; and since, as they otherwise stated, he who dies before his fifty-second year suffers the punishment כָּרֵת "to be cut off,"[33] he was grieved, that he should be punished with כָּרֵת, not being conscious of having committed a sin deserving it; he says therefore: "Remember now, how I have walked before Thee, and have done what is good in Thine eyes" (ver. 3); he mentions two things, the thought and the practice.[34] Tradition says, that he had not yet obeyed the commandment to marry.[35]

18. *For the grave*, etc. The body which is in the grave; the negation לא is to be repeated after מות: "death cannot celebrate thee;" comp. Prov. xxi. 14.[36] ישברו *They hope.* Comp. Ps. cxlv. 15. Many are surprised to find here the prophet declaring such things, as if denying the truth of the resurrection of the dead; but the body has no power, no knowledge, when the soul has left it; and why should we be surprised at it? Man has sometimes no understanding when the soul is in the body, much less after his death.

19. *The living, the living.* The word חי "living" is repeated as if to say "he who is living, as I do," or "he who has recovered from illness." *Shall praise thee,* shall give thanks in words, in which soul and body appear to unite. According to some the first חי refers to God;[37] but there is no necessity for this assumption. *Thy truth.* These acts of truth.[38]

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[33] Comp. I. E. on Gen. xvii. 14; and Talm. Bab. Moed. Katan. 28*a*: "He who dies in the fiftieth year of his life, dies by the punishment of כָּרֵת; he who dies in the fifty-second year enjoys a death like that of the prophet Samuel."

[34] I. E. refers the words "how I have walked before Thee" to the fulfilment of the duties of the heart, because they are followed by "in truth and with a perfect heart."

[35] Comp. Talm. Bab. Berachoth 10*a*.

[36] In the verse מתן בסתר יכפה אף ושחד בחק חמה עזה "A gift in secret pacifieth anger, and a reward in the bosom strong wrath," the verb יכפה "pacifieth" must be repeated before חמה "wrath."

[37] The translation of the words חי חי הוא יודך according to this explanation would be: "O living God, he who liveth shall praise Thee."

[38] To send relief and help to the afflicted and suffering.

20. *The Lord.* Supply "hath said," or "will say," or "will command." *And my songs*, the songs which I shall compose. *We will sing.* I, and the singers in the temple, will sing, all our life.

21. *Let them take a lump of figs*, etc. This is a miracle, because the figs are injurious to him who suffers from the scab;[39] and the reason that the future forms יישאו, וימרחו are used,[40] is, that here only the command is reported.[41] דבלת תאנים *A lump of figs.* Figs, that are opened, pressed together, and form a mass which is cut with a knife. וימרחו *And lay it for a plaster.* The word has a similar meaning in Arabic; what it means is well known.[42]

22. ויאמר חזקיהו *Hezekiah also had said* before, *What is the sign*, as mentioned above (xxxviii. 7).

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## CHAPTER XXXIX.—*Has no commentary.*

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## CHAPTER XL.

This chapter[1] has been placed here for the following reason: in the preceding chapter it is predicted that all the treasures of the King, and even his sons, will be carried away to Babylon;

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[39] Comp. Rashi ad locum.

[40] The words יש אומרים of the Hebrew text give no sense; after וזה שאמר "and that he says," the words, which he said, are expected. They are very probably a corruption of וימרחו, יישאו; במצות is either identical with, or wrongly copied for בצווי "in the imperative."

[41] It is frequently the case that a command is mentioned, and it must be inferred from the context that it was carried out; comp. Zech. iii. 4.

[42] ܡܪܚ "to rub." Comp. c. xxxiv. Note 17.

[1] In this remark I. E. seems to consider the whole book of Isaiah as one, and to explain only the connection between the thirty-ninth chapter and the fortieth, without anticipating the question concerning the authorship of the second part, or concerning the period to which c. xl. refers. The prediction of the Babylonian exile (c. xxxix.) is, according to the opinion of I. E. properly followed by prophecies of comfort and happiness, even if those announce the release from some other exile. A similar remark is made by I. E. on the position of the thirteenth chapter.

this sad prediction is properly followed by the words of comfort. These first comforting promises, with which the second part of the book of Isaiah begins, refer, as R. Moses Hakkohen believes, to the restoration of the temple by Zerubbabel; according to my opinion to the coming redemption from our present exile; prophecies concerning the Babylonian exile are introduced only as an illustration,[2] showing how Cyrus, who allowed the captive Jews to return to Jerusalem,[3] .... About the last section of the book there is no doubt, that it refers to a period yet to come, as I shall explain.[4]—It must be borne in mind, that the opinion of the orthodox, that the book of Samuel was written by Samuel, is correct as regards the first part, till the words "And Samuel died" (1 Sam. xxv. 1); this remark is confirmed by the fact that the book of Chronicles contains the names (of the descendants of David) in genealogical order down to Zerubbabel.[5]—The words

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[2] The word לזכר is here used in the same sense as in the well-known Talmudical phrase אע"פי שאין ראיה לדבר זכר לדבר "although there is no convincing proof for the statement, there is still some support for it." I. E. is of opinion that the prophecies concerning the redemption from the Babylonian exile are mentioned in this part of the book, not for their own sake, but only to strengthen the faith of Israel in those prophecies which refer to the Messianic period; that the fulfilment of the former may support the hope for the fulfilment of the latter. This remark of I. E. is based on the assumption that the prophecies contained in the second part of Isaiah were announced either after the redemption from the Babylonian exile, or at least immediately before the fall of Babylon, when the coming events could already be foreseen by every one.

[3] The Hebrew text seems to be defective, as may be inferred from the incomplete sentence כי כורש ששלח הגולה. "For Cyrus, who set free those in exile"; the context demands the complement "was appointed for that mission by the Almighty long before."

[4] I. E. nowhere fully explains this point; he only hints at it here and there, *e.g.*, xlix. 24, li. 1, lii. 1, 11.

[5] 1 Chr. iii. 1—19; ver. 20 is the commencement of a new pedigree, according to I. E. The Chronicles are supposed to have been written in the time of Zerubbabel; and from the fact that the generations after Zerubbabel, are not mentioned, I. E. concludes that the historian, even in books which are believed to be written by the dictation of the holy, prophetical spirit, does not anticipate the history of days to come. The latter part of the first book of Samuel, relating what has happened after the death of Samuel, could not have been written by the prophet Samuel himself. In a similar way, the second part of the book of Isaiah, which contains allusions to events that took place long after the death of Isaiah, as to historical facts, is, according to I. E., not written by the same prophet.

"Kings shall see[6] and arise, princes and shall worship" (xlix. 7) support this view,[7] though they might also be explained as follows: "Kings and princes will arise, etc., when they hear the name of the prophet, even after his death." The reader will adopt the opinion which recommends itself most to his judgment.

1. *Comfort*, etc. God addresses His prophet or the chiefs of the people. The repetition of the words "Comfort ye" is to indicate, that the comfort is to be administered immediately or repeatedly.

2. דברו על לב *Speak ye comfortably.* The expression דבר על לב "speak to the heart" means always "to speak kindly," so as to remove sorrow and regret for things which have already past; comp. Gen. l. 21. *Jerusalem.* The congregation of Israel is meant. צבאה *Her time.*[8] Comp. צבאי "my appointed time" (Job xiv. 14); צבא (ib. vii. 1). The commentators generally take it in its usual sense; "her host;"[9] but the first explanation is the right one. נרצה *Is accomplished*,[10] that is, is finished and at an end; comp. עד ירצה "till he shall accomplish" (Job xiv. 6); תרצה "shall accomplish"[10] (Levit. xxvi. 34); נרצה עונה has the same

[6] Supply according to I. E., "the prophet" as object to the verb "will see"; usually "the fulfilment of the divine promise" is understood.

[7] I. E. is of opinion that in chapter xlix. the prophet speaks of himself, who, illtreated, despised, and mocked at, when proclaiming the word of the Lord, is assured by the Almighty that he will yet be honoured by kings and princes, who will witness the fulfilment of his prophecies, and testify to their truth. The events referred to in these chapters having taken place during the reign of Cyrus, the prophet consequently lived at that time. But I. E. does not deny the possibility of referring the promised compensation to the honour and acknowledgment given by posterity to the name and memory of the prophet; in that case the verse quoted would contain no proof whatever for the opinion of I. E. Both views being admissible, it is strange that I. E. gives such importance to this proof, as to refer to it repeatedly in his commentary.

[8] A. V., "The warfare."

[9] מלאה צבאה is to be rendered accordingly: "She is full of her host," that is, of the Israelites. Comp. Targ. Jon. ארי עתידא דתתמלי מעם גלותהא I. E. decides against this explanation, probably from the parallelism which demands that this phrase should be similar in meaning to נרצה עונה "the punishment for her iniquity is accomplished." From the mere grammatical point of view this explanation is more commendable, since the masculine צבאה is more likely to be the object than the subject to מלאה, which is feminine.

[10] A. V., "Is pardoned." "Shall enjoy."

meaning as the phrase תם עונך "the punishment of thine iniquity is accomplished" (Lam. iv. 22). *Double.* Twice as much affliction as other nations had to suffer. בכל For all.

3. *The voice of him that crieth,* of him, that brings the good tidings. *Prepare ye,* etc. These words are addressed to all nations. *The way of the Lord.* The way of those that have been in exile and return to the holy mountain.[11] *Make straight,* etc. Repetition of the same idea.

4. *Every valley shall be exalted.* Every valley that is now low, shall then be exalted. The word גֵּיא "valley" is not in the construct state[12] as in xxii. 1, and Ez. xxxix. 11. It is, however, possible that it is in the construct state and some genitive is to be supplied; comp. מְלִיל (xxi. 11).[13] העקוב *The crooked.* It is the opposite of מישור "straight;" comp. עקוב "deceitful"[14] (Jer. xvii. 9). והרכסים *And the rough places.* Comp. מרכסי "from the crookedness of"[15] (Ps. xxxix. 21).

5. *And the glory,* etc. When God will perform this miracle, then His glory will be revealed.

6. *The voice said,* etc. This verse explains "the glory of the Lord" to consist in the fact that His word alone is fulfilled, not so the word of man. *The voice.* The angel.[16] *Said* unto the prophet. כחציר=חציר Like grass. Comp. כשמש=שמש "as sun" (Ps. lxxxiv. 12). *As the flower of the field,* "which flourisheth in the morning and groweth up, but is cut down and withereth in the evening" (Ps. xc. 6).

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[11] "The way of the Lord" is either "the way which the Lord made," or "the way made for the Lord"; that is, the way which leads to the place where His name is glorified. I. E. seems to be in favour of the second explanation.

[12] From this remark it appears that I. E. read גֵּיא, and thought it therefore necessary to explain the difference between this word, used, as it seems, in the absolute state, and the same form xxii. 1 and Ez. xxxix. 11 used in the construct state. No remark would have been required if I. E. had before him the reading גֵּיא adopted in the printed editions of the Bible.

[13] See c. xv., Note 1.

[14] That is "crooked" in the figurative sense, the opposite of ישר "upright" or "straight."

[15] A. V., "From the pride."

[16] I. E. prefers to let the angel speak to Isaiah, to attributing to God "a voice" in its literal meaning.

7. חציר *Grass.* The fresh grass; the word has the same meaning in Arabic.[17] נשבה *Bloweth.* Comp. וישב "and he drove away" (Gen. xv. 11), though of a different conjugation.[18] כחציר=חציר Like grass. העם All people.[19]

8. *The grass withereth*, etc. Since he is like grass, he will wither; since he is like the flower, he will fade away; but the word of the Lord shall stand—יקום=יעמוד[20]—and none will frustrate it. רוח ה'[21] *The wind*[22] *of the Lord*, that is, the wind, which is sent by Him, נשבה בו *Bloweth upon it*, that is, upon the grass, and it becomes dry.

9. מבשרת *That bringeth good tidings.* The feminine is used because עדה "the congregation"[23] is to be supplied, but not because it signifies a female person.

10. בחזק *With strong hand.* יד "hand" is to be supplied; as to the use of יד as a masculine noun, comp. Ez. ii. 9.[24] שכרו *His reward*, that is, the reward which He will give to him that hopes for Him.[25] ופעלתו And his wages.[26] Comp. פעלת שכיר

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[17] حَضِر Viruit, خَضِر Viridis. (Freytag, Lex. Arab. Lat.)

[18] נשבה is the third person feminine part. of Kal; וישב is the third person masculine future (with ו conversive) of Hiphil.

[19] The definite article is sometimes used to indicate the extension of a name to all the individuals of that class; *e.g.* כל עם = הָעָם "all people;" all individuals included in the term עם "people."

[20] קום usually signifies "to rise," expressing a momentary action; עמד "to stand," expresses a lasting state. It must therefore be considered as exceptional to find the verb קום followed by the adverbial phrase "for ever," or as I. E. explains, to find קום used instead of עמד.

[21] This remark belongs to ver. 7. [22] A. V., "Spirit."

[23] That is, the congregation of Zion or Israel.—This remark is directed against the Midrash explanation, quoted by Rashi, that sometimes the masculine form מבשר is used, sometimes the feminine מבשרת, to indicate that the good news will come either quickly, with vigour, as a man is used to go, if the Israelites will deserve it by a virtuous life, or slowly, without energy, like a woman, if the Israelites should fail to deserve it.

[24] חזק is an adjective; the noun, which is to be qualified by this attribute, must be supplied.

[25] The phrase "his reward" admits of two meanings; namely, 1, the reward which he gives; 2, the reward which he receives. The first explanation, though introduced anonymously, is not I. E.'s own opinion; he rejects it and replaces it by another, which is based on the second meaning of "his reward." [26] A. V., "His work."

"the wages of him that is hired;" פעלה lit. "work" signifies also "the wages for the work."[25]—I think that this explanation is not supported by the context, and that the sense of the sentence is: God does not ask for any wages; He is not like a hired shepherd, but כרעה עדרו (next verse) like one, that feeds his own flock.

11. *And carry them in his bosom.* Namely those that cannot walk. עלות Those that are with young. The word is derived from עלה "to go up."[27] ינהל He shall gently lead.—God will bring together those that are in exile, and heal those that are suffering.

12. *Who hath measured,* etc. There are some that ask, How is it possible that such a thing[28] shall happen? The answer is that the same Supreme Being will cause it to pass, who has created the whole universe, who knows the quantity of the water in the sea, as if He had measured it with His hand. בשעלו *In the hollow of His hand.* Comp. בשעלי "for handfuls" (Ez. xiii. 19). *And meted out heaven with the span.* He knows the measure of heaven, which He has stretched out like a curtain; He has created it with His omnipotence, according to His wisdom, as if He had measured it with the span. The words of the text are an anthropomorphism. וכל *And measured.*[28a] Comp. וכלו, the Chaldean translation of ויכלו "and they measured" (Ex. xvi. 18). בשליש *In a measure.* שליש is very likely derived from שלש "three," but we do not know at present the capacities of ancient measures. Comp. בשליש "in great measure" (Ps. lxxx. 6).[29] בפלס *In a balance.*[30] It is called in Arabic Kriston[31] and consists of one long arm. The word פֶּלֶס is of the same root as פָּלַס "weigh" (Prov. iv. 26). וגבעות במאזנים *And hills in scales.*[32] He places

[27] If it were as I. E. asserts, the word would be עולות; עלות is to be derived from עול, as in nearly all commentaries.

[28] The redemption of the Israelites from their exile.

[28a] A. V., "And comprehended."

[29] According to Gesenius שליש is the third part of an Epha, which is translated in the LXX. by *τρία μέτρα* "three measures."

[30] A. V., "Scales."

[31] The Roman balance, the steelyard. As to the word קרסטון mentioned by I. E., see Aruch. sub voce כרסט; it is called there an Arabian word, but it is more correctly the Persian گرِیستون

[32] A. V., "Balance."

two hills in the two scales and weighs them against each other.[32a] All this is said figuratively.

13. יי רוח *The spirit of the Lord.* The Gaon says that רוח "the wind" (air) has not yet been mentioned with the other three elements in the preceding verse, and that יי "the Lord" is the answer given to the question, and the meaning of the phrase is: "Who has directed the wind? The Lord."[33] I do not agree with this explanation, because it is said את רוח [34], and besides, the second half of the verse has no sense at all if this explanation be adopted. I explain the verse thus: "Who has directed the spirit of the Lord:" רוח is in the construct state; comp. רוח אלהים (Gen. i. 2);[35] the interrogative pronoun מי "who," is to be supplied before the second part of the verse: "And who is the man, to whom God communicated His counsel, why He created things in such and such a manner.

14. נועץ It is the past of Niphal; the ע has therefore a Pathah;[36] it means, "He took counsel." ויבינהו And gave Him understanding.[37] *And taught Him the path of judgment*, how to fix the punishment for every sin, *and taught Him knowledge* (דעת), to know future events.

15. כמר מדלי *As a drop of a bucket*, as a drop that falls from the bucket. מר "drop" is hap. leg. ובשחק *And as the small dust.* Comp. ושחקת "and thou shalt beat" (Ex. xxx. 36).—Since all people are vain before Him, with whom could he have taken counsel? יטול "He throweth;" comp. ויטילו "and cast Him forth" (Jon. i. 5), though of a different root. According to R. Jonah יטול is Niphal, but that is very improbable; it can also be explained "He taketh up" and compared with נוטל "carrying" (Mishnah Shab. xvii. 2).[38]

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[32a] I. E. seems to lay too much stress on the dual form מאזנים; else the remark is quite superfluous.

[33] The Gaon translates it: من هيا الروح هو الله

[34] The accusative case in Hebrew is indicated by את only when the noun has the definite article or governs a genitive; if, therefore, רוח were to be separated from the following יי, the particle את before רוח would be very exceptional.

[35] A. V., "The spirit of the Lord" (here as well as Gen. i. 2).

[36] נועץ is the third person past, נוֹעֵץ the participle of Niphal, used also for the present tense. I. E. refers the verse to the creation, and lays stress on the use of the past.

[37] A. V., "And who instructed Him."

[38] יטול can be Niphal of טול as well as Kal of נטל; but the construction of

16. *And Lebanon is not sufficient*, etc. God does not want burnt offerings; Lebanon would not suffice for fuel, if He wanted offerings. Lebanon is mentioned by the prophet simply as an example which his hearers can understand; in reality, however, he refers to all the woods of the earth. The same remark applies to the words "and the beasts thereof."

17. *All nations*, etc. All divisions of nature[39] are reviewed by the prophet; viz. first "the nations" (ver. 15), that is, "man," and then (ver. 16) "plants" and "beasts."—The meaning of this verse is: "since all[40] is as nothing before Him," etc.[41] מאפס *Less than nothing*. The מ denotes here the same as in מהבל "lighter than vanity" (Ps. lxii. 10).—It is surprising how the Gaon could place men above angels, he must certainly have read this chapter.[42]

18. *To whom then*, etc. They are without knowledge, but God is omniscient (Jos. xxii. 22).[43]

19. הפסל *The image*,[44] which is cut of stone or wood. נסך *Melteth*.[45] Comp. עגל מסכה "a molten calf" (Ex. xxxii. 4).

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the sentence is not in favour of the former, for we should then have to supply the relative אשר: "The isles are like dust *that* is carried away;" but יטול being taken as the Kal of נטל requires no such supplement.

[39] Only those parts of nature are mentioned, that exhibit a certain degree of vitality; the minerals (דומם) are therefore passed over in silence.

[40] The phrase כל הגוים which is explained by I. E. to signify "man, plants and animals" cannot be taken in its usual and literal sense "all people;" it means "all divisions" or "all kingdoms of nature." Although I. E. might have derived this meaning of כל הגוים from the literal and original meaning of גוי "people," he seems here to have indulged in a play of words, and to have used כל הגוים in his commentary at least, instead of כל הגויות "all bodies" or "all."

[41] I. E. considers verse 17 as the recapitulation of the two preceding verses, and therefore refers כל הגוים to "man, plants and animals" mentioned there.

[42] This question is discussed by I. E. more fully in his abridged commentary on Exodus xxiii. 20.

[43] If the words of the Hebrew text אל הם בלא ה״א הדעת כמו אל הוא יודע contained a grammatical remark that האל=אל "God," or = אלה "these," either the word הם or הדעת were superfluous, and the reference to Jos. xxii. 22 unnecessary. The following emendation has therefore been suggested for the translation: אל הם בלא דעת ואל הוא יודע.

[44] A. V., "A graven image."

[45] The Hebrew text is here deficient. If נסך means "he cast," as appears from the comparison with עגל מסכה "the molten calf," I. E. himself explains

ירקענו *Beateth it.*[46] Comp. וירקעו "and they did beat" (Ex. xxxix. 3), רקיע "expanse"[47] (Gen. i. 6). רתקות A kind of chain. Comp. הרתוק "the chains" (Ez. vii. 23).

20. המסכן תרומה Some explain מסכן to be identical with סוכן "treasurer" (xxii. 15), and supply מסכן: "the treasurer, namely, the treasurer of the oblation." According to others מסכן is an adjective: "That which is stored up, namely the oblation," of which to make an image; the third person in יבחר "he chooseth" is explained by them[48] to refer to the owner of the oblation. *To prepare a graven image that shall not be moved.* To fasten it with nails.

21. הלא תדעו *Have ye not known* by your own common sense, which is the most important source of knowledge; הלא תשמעו *have you not heard*; have you not been informed by others; הלא הגד מראש לכם *hath it not been told you from the beginning*, this is the lowest degree of knowledge.[49] *From the beginning.* From the first day of your existence; and even if you have no knowledge at all, *have you not considered the foundations of the earth?* etc.

22. חוג *Circle.* Comp. מחוגה "compass" (xliv. 13), the instrument, which is used to describe a circle.—Here it is stated that the earth is round and not square, though no verse is required for the support of this statement; for it is known by convincing proofs.[50] *He who sitteth upon the circle of the earth.* He whose glory fills the whole earth. כרוק *As a curtain.*[51] Resembling the form of a tent.—The heavens mentioned here are not the Ofanim.[52]

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it so הפסל cannot be the image cut from wood or stone. The original was probably to this effect: נסך "to cover" or "to overlay"; others: "to cast." Comp. the commentary of Kimchi, ad locum.

[46] A. V., "Spreadeth it over." [47] A. V., "A firmament."

[48] The words "by them" are added in the translation, because according to the first explanation "the treasurer" is the subject.

[49] The various degrees of knowledge, with regard to the mode of acquiring it, are, according to I. E., respectively expressed in Hebrew by ידע "to know from our own reasoning," שמע "to know from information and instruction received from others," הִגַּד "to be told, without any effort of our own reason."

[50] This remark is probably made, to shew that the expression "from the four corners of the earth" used by Isaiah (xi. 12), and Ezekiel (vii. 2), is not to be taken literally.

[51] The Hebrew text has the word כטפריר, which, if correct, seems to be obscurer than the expression it is intended to throw light upon; but שפריר (Jer. xliii. 10.) is probably meant.

[52] The Ofanim or Spheres (גלגלים), the bearers of the Throne, are invisible; but here the visible heaven, the sky, is meant. Comp. I. E. on Is. vi. 1, and Note 5; on Gen. i. 6, and on Ex. xxiv. 10.

ויפתחם *And spreadeth them out, as a tent to dwell* under them.—The meaning of the whole passage is: "The Lord is He who sitteth," etc.[53]

23. רוזנים *Princes.* Comp. רזון "prince" (Prov. xiv. 28); the adjective has various forms.[54]

24. *Yea, they shall not be planted,* etc. They shall be like trees, that perished as completely as if they had never been planted. נטעו is Niphal; זרעו is Pual; שרש is participle Kal.[55] נשף *He shall blow.* Comp. נשפת "thou didst blow" (Ex. xv. 10). וגם And besides.

25. *To whom then will you liken me,* etc. The prophet addresses the idolatrous people, saying, Are there men more honoured by you than princes and judges? and yet you see that God destroys them in a moment. ואשוה *That I be equal*[56] to him. *The holy.* God is too holy to be compared with one of His creatures, much less with the products of His creatures.

26. *Who hath created these,* these creatures that are here; and who is it, *that bringeth out their host with number* every day. This phrase refers to the daily apparent coming and going of the stars. It may also refer to the planets, each of which has its circuit defined by a number, which is known to the Almighty, but unknown hitherto to the wise men of the East and to all astronomers.[57] It is,

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[53] This verse is the continuation of the question of the preceding verse, and the answer, left to the reader to supply, is "It is the Lord."

[54] The form of the nouns, whether substantives or adjectives, is not fixed after a certain uniform paradigm, as is the case with the verb; thus of the root רזן two nouns are formed: רָזוֹן and רָזֵן both meaning the same, namely, "prince." I. E. repeatedly calls our attention to this fact. See c. ix. Note 4.

[55] Comparing שֹׁרָשָׁו with שָׁרְשׁוּ (Jer. xii. 2), the reader is more inclined to take it as the third person Pual, with Zeré instead of the Pathah.

[56] A. V., "Or shall I be equal."—I. E. does not take it as a separate question, but as the explanation of the preceding one.

[57] The use of the expression "the wise men of the East" for "men possessing the highest degree of wisdom" is derived from the words "And Solomon's wisdom exceeded the wisdom of all the children of the East." (1 Kgs. v. 10). —The number referred to in I. E.'s remark (מספר צאת) is the number of the revolutions each planet has completed since its creation. This number, he says, is unknown to all philosophers and astronomers; but if the era of the creation, which is generally adopted by the Jews, and which places the creation in the year 3760 before the commencement of the Christian era, is correct, it cannot be difficult to find the number of the revolutions of each planet. I. E. seems, therefore, to doubt the correctness of the number 3760. He adds, however, another explanation, referring "the number" to the fixed stars, which, in fact, no man was ever able to count, nor did any ever profess to be able.

however, possible, that the prophet refers to the number of stars in the highest sphere,[58] which no man, however wise, is able to tell. *By the greatness of might*, which He possesses; *and for that He is strong in power, not one faileth* to be numbered, or to preserve its substance; for no star is ever annihilated. איש signifies here "an individual;" comp. והאיש גבריאל (Dan. ix. 21).[59]

27. *My way is hid from the Lord*, that is, He does not see what I am doing. The same idea is contained in the words which follow: *And my judgment passeth away from my God*, that is, He will not judge me according to my way.

28. הלא ידעת *Hast thou not known* by common sense; for he who is thinking can attain a knowledge of his Creator by convincing proofs. אם לא שמעת *Hast thou not heard*, and learnt from others, who have studied.[60] *The everlasting God.* As He was, so He will always be, without alteration. בורא *Creator.* I have explained already (Gen. i. 1), that ברא literally means "to cut."[61] *The ends of the earth.* The horizon, which is, according to the opinion of scientific men, no real line. Since God is eternal,—the earth can testify it, which he keeps continually in the midst of the spheres, although it rests on nothing[62]—*He fainteth not, neither is He weary, and there is no searching of His understanding;* consequently, His might and wisdom will never depart from Him. Some say, that the phrase "my way is hid," refers to the troubles which the Israelites have to suffer, and which they

[58] Each of the planets is considered to move in and by a certain sphere (גלגל); there are seven spheres for the seven (then known) planets; another for the Zodiac, and the ninth for the other fixed stars, which is most distant from or highest above the earth. See c. vi. Note 5.

[59] The proof is here taken from איש being used to signify an angel; an angel is not a human being; איש, our author concludes, must therefore have the more general meaning "an individual," "a being."

[60] See Note 49.

[61] I. E. repeatedly remarks, that ברא means (1) to shape, to produce a thing from a given substance (להוציא יש מיש): (2) to decree, or to decide: both meanings he derives from ברא=גזר "to cut." Most of the commentators explain ברא to mean הוציא יש מאין "to produce a thing from nothing." According to I. E. God created first the indefinite substance, and in the six days of creation he shaped it, as described in the first chapter of Genesis. Comp. Philo De mundi opificio.

[62] בלימה is a compound, consisting of בלי and מה "without anything," and is exclusively used in this connection. Comp. תולה ארץ על בלימה "and hangeth the earth upon nothing" (Job xxvi. 7).

imagine to be either unknown to the Almighty, or of such a nature, that even if He knew them, He could not remove them.[63]

29. *He giveth power*, etc. How can He be weary, if He gives power to the faint, and strengthens him that is without strength. עָצְמָה *Strength.* It is a noun similar in form to חָכְמָה "wisdom."

30. *Even the youths* who have strength, *faint*, etc.

31. יחליפו כח *Shall renew their strength.* Before one power is exhausted, the other is prepared for them by the Almighty. Comp. "if it be cut down, (יחליף) it will sprout again" (Job. xiv. 7). In Arabic this word has a similar meaning.[64] אבר *Wing.* Comp. Ps. lv. 7.—The sense of the whole verse seems to be this: The Israelites that trusted in the Almighty will be strengthened by Him, and He will bring them back to Jerusalem; the Babylonians, who are now mighty, will be weakened.

## CHAPTER XLI.

1. החרישו ושמעו אלי = החרישו אלי Be silent and listen unto me.[1] *And let the people renew their strength,* if they can. *Let them come near,* after having renewed their strength. *Then let them speak, and let us come near together to judgment,* to know, who is the mighty.

2. ממזרח *The man from the east.*[2] The ancients refer this expression to Abraham, who defeated the kings (Gen. xiv.), and broke the idols;[2a] especially because of the words "the seed of Abraham, my friend," (ver. 8). This is not impossible, but I refer it rather to Cyrus; because all these chapters are connected by their con-

[63] The reply to the first objection, "the troubles are unknown to Him" is contained in the words "and there is no searching of His understanding"; to the second objection, "He cannot help," the reply is given: "He fainteth not, neither is He weary."

[64] خلف Successor alicujus fuit; خليفة Khalif. (Freytag, Lex. Arab. Lat.)

[1] To join a preposition to a verb, which does not govern it, while the verb which governs it is omitted, is a construction known as constructio pregnans; as *e.g.* here, החרישו ושמעו אלי = החרישו אלי; and להסיר אותה מעל ראש = להסיר אותה מעל ראש אפרים ולשום אותה על ר״ מנ״ = אפרים על ראש מנשה "to remove it from Ephraim's head unto Manasseh's head." (Gen. xlviii. 17). —A. V., "Keep silence before me."

[2] A. V., "(Who raised up the righteous man) from the East."

[2a] Comp. Bereshith Rabba, xxxviii.

tents; comp. "calling a ravenous bird from the east" (xlvi. 11), and "I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name" (xli. 25); besides, the name of Cyrus is distinctly mentioned xliv. 28 and xlv. 1. *From the east.* Elam was north-east of Babylon.[3] יקראהו "He shall meet it" or "it shall meet him."[4] לרגלו *To his foot.* Wherever he goes. ומלכים ירד *He will appoint rulers over kings.*[5] יָרֵד is Hiphil; "he will cause to rule;" comp. (the Kal) וירד "and he shall have dominion" (Num. xxiv. 19) יתן כעפר חרבו "he will turn his sword into dust," that is, the sword of every other king. Others explain it: "he will make his swords as numerous as the dust,[6] and his arrows shall fly about as thickly as stubble driven by the wind."[6]

3. ירדפם *He will pursue them,*[7] the kings. *And pass in peace,* that is, without weariness. ארח ברגליו לא יבוא As if he had not at all gone that path with his feet.[8]

4. עשה *Hath prepared.*[9] Comp. לעשות "to dress" (Gen. xviii. 7). Who has done this? God has done it, who is "calling the generations from the beginning," before they come into existence; who knows all future generations, and cites each of them to appear in its right time. *The first* of all generations that have hitherto existed. *And with the last,* with the last generations.

5. *The isles saw* the victory of Cyrus. *They drew near.* Those events drew near. ויאתיון *And came.* It is here written like a perfect verb; the third radical ה is replaced by י.[10]

6. *They help*[11] *every one,* etc. All islands, all men, and all

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[3] Modern geographers describe Elam as rather to the south-east of Babylon. See c. xiii. Note 7.

[4] A. V., "Called him."—קרא means "to call"; קרה "to meet"; but this distinction is often neglected, and the two verbs seem to be used indiscriminately.

[5] A. V., "And made him rule over kings."

[6] A. V., "He gave them as the dust to his sword, and as driven stubble to his bow."

[7] A. V., "He pursued them."

[8] That is, As if he had not had the exertion of travelling so far.—A. V., "Even by the way that he had not gone with his feet."

[9] A. V., "And hath done."

[10] The usual form is ויאתו, the third radical (ה) being entirely omitted.

[11] A. V., "They helped."

nations are now more anxious to worship idols, believing that they can thus be delivered out of the hands of Cyrus.

7. מחליק *He that smootheth.* Comp. חלק "smooth" (Gen. xxvii. 11). פטיש *Hammer.* A well known instrument.[11a] Comp. Jer. xxiii. 29. הלם It is a noun derived from הלם "to beat;" comp. והלמה "and she smote;" it signifies the iron which is wrought by beating with the hammer. פעם The iron block, upon which the iron is hammered: the anvil; it is called פַּעַם because of the beating upon it.[12] It is also possible that the two words הלם פעם together signify one instrument.[13] אמר לדבק טוב הוא *Saying of the joining, It is good.*[14] Till the joining is good.[15]

8. *But thou, Israel,* etc. Those are worshippers of idols, says the prophet, but thou, Israel, art my servant; the name of Abraham is mentioned here, because he also was taken out from the midst of idolaters. אהבי *Who loved me.*[16] It is not the same as אהובי "who is loved by me," the former being active, the latter passive.

9. *From the ends of the earth.* The Israelites were in Babylon, far away from their own land. ומאציליה *And from the chief men thereof,* who are distinguished from the rest;[17] comp. ואצלתי

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[11a] It seems as if I. E. being here at a loss to find for פטיש another expression, which, being better known, could serve as an illustration, satisfied himself with the statement, that the same instrument is meant here by פטיש, which is well known by that name. It is also possible that the necessity of explaining הלם פעם elicited also a word on פטיש. Comp. c. v. Note 21, and I. E. on xxxiv. 11, Note 17.

[12] פַּעַם "to beat." פַּעַם "the foot," "the step," "the thing which is beaten," "the anvil."

[13] הלם פעם is according to this explanation analogous to אדמת עפר (Dan. xii. 12), quoted repeatedly by I. E., since הלם has the same meaning as פעם "to beat."—The construction of the sentence according to I. E. is not quite clear; it is not explained whether פטיש and הלם פעם both are in the objective case governed by מחליק ("he that smootheth the hammer and the anvil") or פטיש is the subject of the sentence, הלם פעם being the objective case ("the hammer smootheth the anvil"); the rendering "he that smootheth with the hammer" is out of question; I. E. would then not have omitted to say בפטיש=פטיש.

[14] A. V., "It is ready for the sodering."

[15] I. E. seems to explain here the words "Saying of the joining," etc.="Till he is able to say of the joining," etc.= till the joining is good.

[16] A. V., "My friend."

[17] אצל "to be on the side." Hi. "to set aside," "to separate," "to distinguish." אציל adj. "distinguished," "noble," "chief."

"and I will take" (Num. xi. 17). אצילי "the nobles of" (Ex. xxiv. 11). ומאציליה can also be explained "from between her arms."[18]

10. תישתע The second ת is the characteristic of the Hithpael, correctly put after the first radical. אל תישתע *Do not turn away.*[19] Comp. שעו מני "turn away from me." (xxii. 4).[19]

11. הנחרים *They that were incensed.* It is the Niphal;[20] Comp. חרי lit. "the burning;" נחרו "were angry" (Song i. 6). The Babylonians are meant; when God punished and destroyed Babylon, He released His people, who returned home to their country with the permission of Cyrus.

12. מנצותך = מצותך "Thy contention." The נ is replaced by Dagesh in צ; the form of the word is like that of מלקות. Comp. מצה "strife" (Prov. xvii. 19); ינצו "strive together" (Deut. xxv. 11). אפס Nothing.

13. *For I, the Lord,* etc. For this is a wonderful event, that Babylon was taken, that her armies were destroyed in their own land, and the Israelites remained unhurt.

14. *Thou worm Jacob.* Israel had been considered by the Babylonians as worms. *Fear not,* that you will be killed together with the Babylonians. עזרתיך *I will help thee.* The future is here expressed by the past (עזרתיך), because all the divine decrees concerning the future, are considered as sure as if they were already fulfilled; besides the difference between past and future exists only with regard to created beings.[12]

15. למורג *A threshing instrument.* It is well known.[11a] Comp. המוריגים "threshing instruments" (2 Sam. xxiv. 22). חרוץ *Decreed by law.*[22] Comp. חרצת "thou hast decreed" (1 Kings xx. 40). It is not surprising to find here the word ישראל used as a masculine and feminine noun in one verse;[23] it is used as feminine, as far as עדה "congregation" is understood, but it is not a feminine noun itself. *Mountains.* A figurative expression for "the Babylonians."

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[18] Comp. אצילי "armholes" (Ez. xiii. 18.)

[19] See c. xvii. Note 11; c. xxii. Note 4.

[20] Of חרה "to burn."

[21] To God all eternity is one indivisible whole. Time and space and their divisions are not in real existence, but postulates of and for our reason and imagination.

[22] A. V., "Sharp."

[23] Comp. c. xv. Note 12.

16. *Thou shalt scatter them*, etc. This verse indicates that the greater part of the Babylonians will perish, and also that the Israelites will take their spoil.

17. *The poor*, etc. In their return from Babylon to Jerusalem. נשתה *Faileth*. Comp. ונשתו "and shall fail" (xix. 5). *The God of Israel*. "I" (אני) of the preceding, refers to this sentence also, and is to be supplied before "the God," as is often the case.

18. שפים *High places*. It is the opposite of בקעות "valleys." This also is wonderful, that rivers will be found on high places. מדבר *Wilderness*. A plain that is not inhabited.[24]

19. ארז שטה *The cedar, the shittah tree*. Asyndeton, like שמש ירח "the sun, the moon" (Hab. iii. 10), תדהר ותאשור. Names of trees. All these trees grow about rivers; they do not grow where there is a want of water.

20. *That they may see*, etc. That the poor may see with their own eyes, and take it to heart. בראה According to my opinion, "hath shaped it;" according to others, "hath created it," that is, has brought it from non-existence into existence, but not from one form of existence into another.[25]

21. קרבו Produce. It is imperative Piel after the form of ברכו "praise" (Jud. v. 2). עצומותיכם *Your disputes*.[26] Comp. עצומים "quarreling"[26] (Prov. xviii. 18). It would, however, not be wrong to explain עצומותיכם "your strong reasons," as the plural of the adjective עצום "mighty," "strong."[27]

22. *Let them bring forth*, their idols. The imperative "produce" is addressed to those Israelites, who did not trust in

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[24] I. E. seems here to be of opinion, that מדבר means originally "a plain," "an oasis" (lit. "a place whither the flock is led to be fed," from דבר "to lead"); but is used also to signify "the wilderness," "the desert" (usually a vast plain, containing oases; comp. Ex. iii. 1). Otherwise his remark would be superfluous.

[25] See c. xl. Note 61.

[26] A. V., "Your strong reasons." "Mighty."

[27] The Hebrew text has the words תאר הרבים, which seems to mean "adj. plur."; but I. E. in similar cases, generally adds the remark, that the phrase is elliptical, and that such and such a noun must be supplied; (here טענות "pleadings" or מלות "words"). It is therefore not unlikely that we must not read תאר הָרַבִּים but תאר הָרָבִים "an attribute to רבים 'men that quarrel,'" which is understood. In that case the remark refers to עצומים and leaves it to the reader to apply the same proceeding to עצומותיכם.

God, but worshipped idols even in Babylon; they are told to produce (ריבכם) "their cause," that is, their evidence, to show which is the righteous side. The imperative "shew" הגידו is addressed to the idols.[28]

23. האתיות *The things that are to come.* Comp. אתה "cometh" (xxi. 12). לאחור *Hereafter.* It is the opposite of לפנים "before" (Ruth iv. 7). *And know,* etc. We shall then know that you have power to do good or evil. ונשתעה *that we may relate.*[29] Comp. ואשתעי the Chaldæan translation of ויספר "and he related" (Ex. xviii. 18). Some explain it: "and we shall turn unto it,"[30] and compare it with אל תשתע "do not turn away."

24. *Ye.* The idols are addressed. מאפע *Of nothing.* It is hap. leg. איש תועבה = תועבה "An abominable man," or it is the same as לתועבה "for an abomination." יבחר בכם *Chooseth you,* for worship.

25. העירותי *I have raised.* The Pathah[31] under ה is caused by the ע which follows. *From the north.* Elam was north-east of Babylon.[32] The word איש "a man" must be supplied: "I have raised up a man from the north;" Cyrus is meant. ויאת *And he came.*[33] It is an irregular form, because of the first and third radical (א and ה) being weak letters; it would have been of the form וַיָּבֹא, but the א being silent, the Hirek under י is changed into Pathah as is usually the case with gutturals;[34] ויאת is Kal. *And he shall come upon princes,* etc. He shall come into the land or the camp of princes, and tread upon them, *as upon mortar.*

26. צדיק *He is righteous.* His words are true; it is the opposite of כזב "false." *Behold, there is none that showeth,* none that heareth the words of the idols; for "they have mouths but speak not" (Ps. cxv. 5).

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[28] In some editions this remark is affixed to the word הגידו of the next verse, but it is more probable that it is intended for this verse, since there is no reason why we should refer the second הגידו to the idols and not also the first.

[29] A. V., "That we may be dismayed." [30] See Note 19.

[31] This rule is expressed in the first chapter of I. E.'s Safah Berurah: ע"ין הוא נרחב וירחיב אשר לפניו. The ע prefers Pathah (lit., a wide vowel), and changes the preceding vowel (or Sheva) into Pathah or Kamez. The same is generally the case with all the gutturals.

[32] See Note 3.

[33] A. V., "And he shall come." [34] See Note 31.

27. *The first.* The first relatively;[35] it is the attribute to מבשר "one that bringeth good tidings," which is to be supplied. הנם = הנה הם *Behold them.* These are the words which the messenger will say to Zion, "behold there they are." The repetition of הנה "behold" is to indicate the speediness of the approach.

28. *For I beheld and there was no man* of the idolaters that could tell this.

29. *They.* The idols. און = אין "nothing" as some explain; the letters א ה ו י interchange. It can, however, also be taken literally.[36] The meaning of the verse is, "they are vanity, much more so their works."[37] נסכיהם According to some "their images;" comp. עגל מסכה "molten calf" (Ex. xxxii. 4). I explain it "their libations," that is, the libations which the idolaters offer to their idols.[38]

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## CHAPTER XLII.

1. *My servant.* Most of the commentators refer this expression to the pious Israelites; the Gaon to Cyrus; I to the prophet, who speaks here of himself, as in xlix. 6. *My spirit* of prophecy. *He shall bring forth judgment.* He shall proclaim all that which shall happen in future to all nations. According to the Gaon the prophet indicates by this phrase that Cyrus will be a righteous king.

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[35] "The first" in an absolute sense, can only be applied to God; I. E. therefore explains the word ראשון here by ראשון אחר ראשון lit. "the first after another first," that is, "the first relatively."

[36] There is hardly any difference between the two explanations, since אין in the meaning "vain" must ultimately be derived from אין "nothing."

[37] I. E. here again neglects the accents, which demand the following rendering: "Behold, all of them! their works are vain, nothing."

[38] The parallelism of the verse demands for נסכיהם a rendering similar in meaning to מעשיהם "their works." If therefore the former is correctly rendered "drink-offerings," the latter must refer to "sacrifices," to which, however, the remark of I. E. "they themselves are vain, how much more their works" cannot be applied. The author seems here to have neglected the rule of the parallelism which he repeatedly recommends, without any necessity; for נסך admits also the meaning "to weave" "to form," and מעשה = נֶסֶךְ "the work;" comp. I. E. on Ex. xxxii. 4.

2. *He shall not cry*, as the judge is used to do.[1] *Nor cause his voice to be heard in the street*, in order that people should flock unto him.[1a]

3. *A bruised reed.* This is a prolepsis, like "And stripped the naked of their clothing" (Job xxii. 6). "He will not break a reed," is figuratively said for "he will not act by violence." ופשתה כהה לא יכבנה *And glimmering*[2] *flax shall he not quench.* Flax is easily put out. "Glimmering flax" is here a prolepsis.[3] כהה "thin;" comp. כהה "hath become smaller"[2] (Lev. xiii. 6). There is, however, some difference between these two words; that in Leviticus is a verb, the word used here is an adjective. The meaning of the whole verse is: The prophet does no harm to any nation by his prophecies; he is but proclaiming what is to come in future. *He shall bring forth judgment unto truth.* The judgment upon each nation, as it is decreed by the Lord, is meant.

4. *He shall not fail.* The prophet shall not fail, with regard to the spirit, which is joined to his body.[4] *Nor will he be broken*, with regard to his body. ירוץ is a verb ע"ע;[5] comp. רצוץ "broken" (ver. 3); its form is like that of יָרוֹן, "doth sing" (Prov. xxix. 6). The meaning of this phrase is[6]: "The prophet shall not die," or "he shall not be overcome by any violence of man."[7] Compare the similar phrase in the preceding

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[1] Comp. Kimchi ad locum: "The judge addresses the accused in a loud and harsh tone, in order the better to impress him with the sense of his authority."

[1a] People will flock unto him spontaneously.

[2] A. V., "Smoking." "Dark."—The literal translation according to I. E. on Lev. xiii. 6 is "decreasing."

[3] "He will not put out the (burning) flax," which will then be glimmering. The Hebrew text has the words עד שתהיה כהה which are identical in meaning with the preceding נקרא על שם כופו.

[4] The verb כהה lit. "to decrease" is according to the opinion of I. E. more properly referred to the properties and faculties inherent in the body, as *e.g.* in the preceding verse to the flame of the burning flax, while the verb רצץ "to break" points in fact more to the body itself.

[5] Root רצץ. The regular form of the fut. Kal is יָרֹץ, with active meaning, "he will break"; it is not quite clear from this remark of I. E. whether יָרוּץ is to be taken in the same sense, and the words לא ירוץ גופו are to be translated "one will not break his body," or in a neuter sense: "his body will not be broken;" in the latter case it would perhaps be better to assume two roots: רצץ "to break," and רוץ neuter "to be broken."

[6] "He shall not fail, nor will he be broken."

[7] According to the first explanation the phrase is to be taken more literally and referred to a premature death of the prophet, before he shall have completed

verse. This latter explanation, I think, is the right one. *Till he have set judgment in the earth,* till the truth of his prophecy be proved, and *isles shall wait for his law,* for the instruction contained in his prophecies; comp. viii. 20, and my commentary thereon.

5. בורא שמים *He that shaped*[8] *the heavens.* There is a line, by which they are bordered.[9] *And stretched them out* over the earth; comp. רקיע "expanse" (Gen. i. 6). רוקע *He that spread forth.* ק has Pathah because of the ע which follows; comp. הנוטע "he who planted" (Psa. xciv. 9). *And that which cometh out of it.* The plants which grow upon the surface of the earth. נותן נשמה לעם עליה *He that giveth a soul*[10] *unto the people upon it,* that is, to man. ורוח להלכים בה *And breath*[10a] *to them that walk therein,* that is, to the animals.[11] "Upon it" is used in the first instance, because man walks upright.[12]

6. *I, the Lord, have called thee,* etc. The Lord in these words addresses the prophet upon his own concerns. *And I will keep thee,* that no evil shall befall thee. *For a covenant of a people.* To establish the covenant of a people; comp. xlix. 8.

7. *To bring out the prisoners,* etc. To tell Israel that they shall be delivered out of the Babylonian exile. Comp. xlix. 9.

8. *That is my name,* my real name.[13] Besides the tetragram-

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his mission; according to the second it is to be taken more figuratively, and referred to the violent interference of the adversaries of the prophet in the faithful fulfilment of his divine mission.

[8] A. V., "Created."

[9] The bordering line is probably the horizon. This remark of I. E. is intended to support the opinion that the verb ברא has the meaning "to shape" or "to cut." By the bordering line the shape of the heavens is given; in that line they have been, as it were, cut. If, however, by שמים I. E. understands the spheres, "the line" must refer to the axis, which gives them a definite shape with regard to form and magnitude.

[10] A. V., "Breath." [10a] A. V., "Spirit."

[11] According to I. E. נשמה "the soul" or more properly "intellectual faculties" is peculiar to man, but רוח and נפש "the sensitive and appetitive capacities he has in common with other animals. Comp. his remark on xxvi. 9. Note 9.

[12] I. E. calls our attention to the distinction indicated by the prophet in using the two different prepositions, על "upon," "above," and ב "in"; the former indicating the rising above the surface of the earth, the latter, the closer attachment to it.

[13] The Tetragrammaton is called שם הנכבד "the honoured name" or "the

maton there is no other proper name of God in the Scripture. *And my glory*, that I tell the prophet what is to come, and that he reveals them in my name to honour me. ולא תהלתי=ותהלתי. The negative לא "not" of the preceding phrase לא אתן, refers to this one also.

10. *Sing unto the Lord*, etc. The prophet addresses the people in these words.[14] *They*[14a] *that go down to the sea*, etc. For[15] all the people of the earth[16] will praise God at the return of Israel from the Babylonian exile (Kedar is therefore mentioned together with the inhabitants of the isles, and those that go down to the sea[17]), when they hear of this extraordinary event.

11. *The plain and the cities thereof shall lift up their voice*,[18] etc. Every plain and the cities thereof, all villages which are inhabited by Kedar, etc.; the tribe of Kedar always lived in the

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honourable name." Sometimes it is called שם עצם "the proper name," because this name alone always signifies the Almighty, while all other names of God admit of other significations.

[14] The Hebrew text has דברי הנביא lit., "the words of the prophet." This phrase is to be compared with the corresponding one: אלה דברי הנביא שאמר לו השם בעד נפשו "The Lord addresses with these words the prophet upon his own concerns" (ver. 6.) I. E. intends here to say: These are the words with which the prophet is to address the people.

[14a] A. V., "Ye."

[15] The prophet exhorts the Israelites to praise God, for all other nations will do the same, when they shall hear of the wonderful deliverance of the Israelites, though not directly concerned in it.

[16] The Hebrew text has the words אנשי היבשה "people of the continent." But there seems to be no logical connection between the sentence "all inhabitants of the continent will praise God," and the sequence "therefore Kedar is mentioned together with the inhabitants of the isles, and those that go down to the sea." The word והים "and of the sea" must probably be supplied after היבשה: "All the people on land and on water," etc., or, as given in the translation, "all the people of the earth will praise God." This is the explanation of the words of our prophet: תהלתו מקצה הארץ "his praise from the end of the earth," that is, from all parts of the earth.—The conclusion of this remark בשמעם זה הפלא seems to be in the wrong place, and is to be connected with the words יתנו שבח לשם "will praise God." In the translation this has been indicated by the signs of a parenthesis.

[17] The inhabitants of the isles, and those on ship-board represent the one part of the inhabitants of the earth, the Kedarites are the representatives of the others, of the continental peoples. (See next verse).

[18] A. V., "Let the wilderness and the cities thereof lift up their voice."

plain.[19] *The inhabitants of the rock*, the nations that live in the rocks. ירנו *Shall shout.* Comp. הרנה "the cry" (1 Kings xxii. 36). יצוחו *Shall lift up their voice.* It is used both in a good and a bad sense. Comp. צוחה "crying" (xxiv. 11).[20]

12. *They will give glory*, etc. They will acknowledge that God has done great things, and will say as follows:—

13. *The Lord shall go forth*, that is, the divine decrees, that were secret hitherto, shall now be revealed. *Jealousy* because of the Babylonians, that worship Bel. יריע *He shall cry.* Comp. תרועה "shout" (Jos. vi. 5). יצריח *He shall roar.* Comp. צורח "crying" (Zeph. i. 14), though of a different conjugation.[21] *He shall show Himself mighty*[22] by the victory over Babylon.

14. *I have long time*, etc. The first person refers to God. החשתי *I have holden my peace.* Comp. החשו "hold ye your peace" (2 Kings ii. 3). אתאפק *I refrained myself.* Comp. להתאפק "refrain himself" (Gen. xlv. 1). אפעה *Will I cry.* Hap. leg. According to some it means "viper," and כיולדה אפעה וגו׳ is explained by them as follows: "like one that beareth a viper, so shall I be desolate and sighing at once." אשם *I shall be desolate.*[23] It is Niphal of a verb ע״ע (שמם). אשאף *I shall sigh.*[24] Comp. שואף "sighing" (Eccles. i. 5). אשם Refers to the feeling of the heart, אשאף to the utterance of the mouth. This verse is addressed to those who will assert, that God is unable to help His people.[25]

15. *I will make waste*, etc. How can they think[26] thus? Do

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[19] The name of Kedar may therefore fairly be used to signify the continental people. They were, in fact, never known as a seagoing nation.

[20] Here it is used in a good sense, but in the passage quoted (xxiv. 11) in a bad one.

[21] צורח is Participle Kal, יצריח is Future Hiphil.

[22] A. V., "He shall prevail." [23] A. V., "I will destroy."

[24] A. V., "I will devour."—According to I. E. the verb שאף signifies the ardent longing shown by frequent short breathing (comp. I. E. on Eccl. i., 5). The meaning of the phrase is accordingly, that God waits long before He punishes the enemies of Israel, but then he shows, as it were, eagerness to help His chosen people.

[25] According to R. Moses Hakkohen, from the Babylonian exile; according to I. E. from the present exile. That I. E. had the latter more in view, he indicated by the use of the future שיהיו חושבים "they will be believing."

[26] The form חשבו is to be emended into the future יחשבו; as may be inferred from the succeeding future והלא יראו.

they not see, that I lay waste mountains and hills, and dry up all their herbs, and make rivers into islands, that people can dwell therein.

16. *And I will bring the blind by a way that they knew not;* for[27] even the blind, if accustomed to a path, go there without a guide. *I will make darkness light before them, and crooked things straight.* Some[28] refer this to the return of the Israelites from Babylon.

17. *They shall be turned back*, etc., for I have the power to do as I like, not so the idols. מסכה *Molten images.*[29] The plural פסלי "images" must be supplied from the preceding phrase, because of the pronoun אַתֶּם "ye" which follows.

18. *Ye deaf*, etc. Hearing and seeing originate in the heart; those that are deaf and blind in their hearts are, therefore, called here "deaf and blind."

19. *Who is blind*, etc. This verse proves the correctness of my explanation.[30] "You are blind who say that none is so blind as the prophet." כמלאכי *As my messenger.* Comp. חגי מלאך יי "Haggai, the messenger of the Lord" (Hag. i. 13).[30a] כמשלם *As he that is righteous.*[31] Comp ישולם "is recompensed" (Prov. xi. 31); שָׁלַם "to pay" (Exod. xxii. 5); משלם lit., "he who is recompensed," that is, the righteous. *As the servant of the Lord*, who, though not a prophet, serves God.

20. ראות *Seeing.* It is an irregular form; it is a combination of the two infinitives, the construct (רְאוֹת) and the absolute (רָאֹה). The meaning of the verse is: they will perceive many words of

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[27] The blind are supposed not to know any way; I. E. thinks it therefore necessary to point out that they sometimes know their way.

[28] The Hebrew text has יישוה, which is either a corruption of יש "some," or a proper name. Comp. also c. xl. Note 1.

[29] The singular may be rendered by a plural form, and also be considered as a plural for the grammatical construction, if the context shows that the word is to be taken in a collective sense. The form of the fem. sing. is often the sign of a collective noun. I. E., however, prefers to explain the construction by the assumption of an ellipsis.

[30] As to the prophet's being mocked by his audience, and the redemption of the Jews from Babylon being at the same time his deliverance from his own personal sufferings and troubles, see Introduction, and I. E. on c. xl. Note 1.

[30a] This quotation is to show that the prophet is sometimes called מלאך "the angel of the Lord."

[31] A. V., "Prophet."

God, but their soul or eye will not retain them; their ears will be open, they will not be closed, and still, strange to say, they will not hear.

21. *The Lord is well pleased*, that they do not see; He will show His justice and exalt His law, so that all those that forsake it shall be afraid. This verse may also[31a] be connected with the next, thus: God showed His justice, and made those, that said of the prophet, that he is blind, robbed and spoiled, etc.

22. שסוי *Spoiled.* This is a verb ל״ה (שסה). Comp. שוסים "spoiling" (1 Sam. xxiii. 1). הפח *Breathing.* It is infinitive and has the same meaning as נפח, though of a different root (פוח). בחורים *In holes.* Comp. חור "hole" (xi. 8). They are imprisoned, occupying the lowest dungeons of all the captives. הָשֵּׁב The Pathah is substituted for Zeré because the word is the end of the verse; השב is transitive, and means "restore," namely the spoil.

23. *Who among you will tell*[32] *this*, will tell things like those which the prophet, whom you declared to be blind, proclaimed. לאחור *For the time to come.* Comp. תאחרו "you keep me waiting"[33] (Gen. xxiv. 56); לפנים "in former time" is derived from פנה "it has turned away;" "it is gone."

24. *Who gave Jacob*, etc. Then the people will confess and say: "who has given us for a spoil?" Certainly the Lord, it is He (זו=זה "this"), against whom we have sinned, and in whose ways our forefathers refused to walk."

25. *Upon him.* Comp. Gen. xlix. 22.[34] Upon every one of our forefathers. חמה חמת אפו=חמה אפו "The fury, the fury of His

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[31a] The Hebrew text has אז which is a corruption of או "or"; for in the succeeding words a second explanation is contained. According to the first explanation the תורה "law," that is to be exalted, is the divine law, described in the Pentateuch; according to the second it is the message which this prophet brought from the Lord, concerning the return of Israel from the Babylonian exile.

[32] Our editions have יאזין "will give ear;" but I. E. reads instead יגיד "will tell."

[33] A. V., "Hinder me not."

[34] The peculiarity of a noun, pronoun or verb in the singular being referred to a noun in the plural is explained here; as *e.g.* עליו "upon him," after the plural לא אבו, לא שמעו "they would not," "they were not obedient," and צעדה "she runs" after בנות "branches." (Gen. xlix. 22.) Comp. c. ii. Note 18.

anger," Comp. האהלה שרה = האהלה אהל שרה "into the tent, the tent of Sarah" (Gen. xxiv. 67). ותלהטהו *And it burned him.* Comp. להט "flame" (Gen. iii. 24).—They will confess that their forefathers were blind with regard to their hearts, and had no understanding.

## CHAPTER XLIII.

1. *But now*, etc. Now, says the prophet, since you have confessed, God will redeem you. *I have called you by My name.* I have given you a great distinction; comp. "I have called by name Bezalel" (Ex. xxxi. 2); and the distinction is further described in the words "thou art mine."

2. *When thou passest through the waters*, etc. The peoples[1] are in Scripture compared with rivers and also with fire; comp. "A fire is gone out of Heshbon" (Num. xxi. 28). By "the waters" and "the fire" the armies of Persia and Media are meant, that were to conquer Babylon.

3. *I gave Egypt for thy ransom.* The Egyptians shall be afflicted by the kings of Media.[2]

4. *Therefore will I give men*, whom I have created, as I have created thee.

5. *From the east.* From Babylon.[2a] *From the west.* From Egypt and Assyria.[3] Comp. Ezr. vi. 22.[4]

6. *Give up* my children. ולתימן *And to the south.* תימן is derived

[1] The Hebrew text has השרים "the princes," but they are compared neither with rivers nor with fire (comp. I. E. on Num. xxi. 28); the translation is based on the conjecture, that השרים is a corruption of העמים.

[2] Media is here identical with Media and Persia. Kambyses, king of Persia, conquered Egypt 625 B.C.

[2a] According to I. E. on c. xlix. 12, Babylon is in the north of Palestine; but in reality it may be considered as north-east of Jerusalem.

[3] Assyria is described as in the west of Palestine, and identical with Ethiopia; comp. xviii. 1, Note 3, and xlix. 12.

[4] The words referred to are: "And turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God." It is difficult to find out what I. E. intended to prove by this quotation, since it does not give us the least information concerning the position of Assyria. He means perhaps to show that the name of Assyria was not limited to the kingdom of Nineveh, since in the time of Ezra the latter kingdom had ceased to exist.

from ימין "the right."—He will bring them together from the four corners of the earth. *My sons, my daughters.* The males and females.

7. נקרא = קורא "that calleth," as some explain; but this is wrong. It is to be taken literally.[5] *Every one that is called by my name,* that is, all that belong to the people of the Lord. *And for my glory.* To be a glory to my name. בראתיו *I have formed it,*[6] namely, that nation. עשיתיו I have established it.[7]—R. Salomo, the father of metrical poetry in Hebrew,[8] explained this verse to contain the principles of the creation of the universe; but this explanation is not in accordance with the context.[9]

8. הוציא *To bring forth.*[10] It is infinitive. *A blind people,* that were blind formerly, although they had eyes. Thus there is a connection between this and the preceding chapters.[11]

9. *Let all the nations be gathered together,* etc. If some should say that the Israelites did not know these future events, for they were blind; but of other nations and their wise men, some knew them perhaps, the question is put, *Who among them can declare this,* viz. that which shall happen in days to come, *and show us former things,* past events, which they had announced before they took place. *Let them bring forth their witnesses,* that they may hear it.[12] ויצדקו *that they may be justified* with regard to their

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[5] That is, in a passive sense, which is indicated by the form of the Niphal.

[6] A. V., "I have created him." [7] A. V., "I have made him."

[8] R. Salomo Ibn Gebirol, who is believed to be the first Hebrew poet who wrote whole works in metrical verses. See Zahoth, On Metre.

[9] According to I. E. this verse is in apposition to בני "my sons" and בנותי "my daughters" of the preceding verse, and refers to the Israelites; the three verbs not differing essentially from each other. According to R. Joseph Sephardi, Super-commentator of I. E., On the Pentateuch (Gen. ii. 4), I. E. refers these three verbs to the creation of matter, the creation of form, and the combination of both. But I. E. cannot be the author of this explanation, because it would overthrow his rendering of ברא, upon which he lays great stress. See c. xl. Note 61, and c. xlv. Note 6.

[10] A. V., "Bring forth."

[11] The expression "blind people" recalls the same expression, used c. xlii. 18, of those who refuse to believe in the words of the prophet. The word פרשה is not coincident with the term "chapter," but is used by I. E. rather in the sense of "section," and is therefore translated by the plural "chapters."

[12] The declaration that some one else, beside the prophet sent from the Lord, had announced events before they took place.

words ;[12a] *and*[13] *let them hear*, that is, let the witnesses hear the same, *and say, It is truth*, it was so.

10. *Ye are my witnesses*, etc. Israel is addressed. *And my servant*. The prophet. *I am he*. This is the sublimest expression of the unity of God; for every other being is different from its real form.[14] *Before me, after me*. According to some, "before me" means "before the revelation on Sinai," and "after me," "after the revelation.[15] But it is not at all necessary to depart from the literal meaning of the words: "No God was before me, and none will be after me," because God is the first and last. The expression "formed" (נוצר) is applied here to the word "God," in order to imply that a god besides Him can only be one formed by man. Shortsighted people think, that the expression "formed" used in reference to the Creator, slipped out of the mouth of the prophet; but this is by no means the case; such critics do not conceive the true meaning of the verse.[15a]

11. *I, I*. The word is repeated, as if to say, "I do not change as the host of heaven does with regard to its centre, nor as earthly things do with regard to substance and form; I can therefore help at every time."

12. *I have declared* in Egypt, to save you. *And I have caused to hear*. I have caused you to hear my voice on Sinai. *There was no stranger among you*. The Israelites alone were there. *And you are my witnesses*. You were informed of it by your fathers.

[12a] That they foretold future events. I. E. adds this remark, in order to show that even then only the truth of their words may possibly be proved, but their actions, their idolatry, can never be justified.

[13] A. V., "Or."—I. E. refers the conclusion of the verse to the witnesses, so that the words וישמעו ויאמרו אמת are the explanation of עדיהם "their witnesses." Others explain this phrase as the second alternative: or, if they are not able to produce witnesses, let them hear what the prophet says, and acknowledge that it is true.

[14] Every creature is, according to the theory of I.E., produced after and by its abstract form in the spiritual world above, but being subject to accidents, it deviates from its abstract original, from its true and perfect form, and is, as it were, not truly itself. To God alone this is not applicable; He is, therefore, said to be Himself in truth, to be always the same.

[15] This explanation is intended to oppose the inference, which might be made from the words "before me," "after me," that God is not without beginning and end.

[15a] That there is no God besides Him, not even one formed by Him.

*And I am God* continually; comp. "I am the Lord, I change not" (Mal. iii. 6).

13. *Before the day was*, etc. I was God before the existence of day. Therefore, the word גם "yea" is added. מהיות יום=מיום "When day was not yet." *I am he*; and since I am God, who can be delivered out of my hand; I do my desire and will, and none can frustrate my doing.

14. שלחתי *I was sent.*[16] Some think that the first person "I" refers to the prophet; but I am of opinion that God is speaking, because this verse begins, "Thus saith the Lord," and the next verse, "I am the Lord," The meaning of the phrase is: "I have come so hastily, as if I were sent."[17] A very learned man in Spain conjectures, that the Divine Glory,[18] the same heavenly prince of Israel[18a] that has been sent to Babylon to redeem Israel, is speaking to the prophet. והורדתי בריחים *And have brought down the bars*[19] of Babylon, that is, I caused Babylon to be conquered; comp. "He hath destroyed and broken her bars" (Lam. ii. 9). The bars of the gates of the place are meant. וכשדים באניות רנתם And I shall bring down the Chaldæans from their ships of joy, in which they are.[20]

15. *Your holy one.* For I shall be your King, to save you.

16. *Which maketh a way in the sea.* This shows, that the fleet of the enemy will arrive and defeat the Babylonian fleet.

17. *Which bringeth forth the chariot and horse,* חיל ועזוז *the great and powerful army*[21] on land; the army of the Chaldæans is meant, that went out to fight against the Persians. דעכו It is Pual,[21a] and means "they are extinct;" comp. ידעך "shall be put out" (Prov. xx. 20).

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[16] A. V., "I have sent."

[17] I. E. seems to have read שְׁלַחְתִּי instead of שִׁלַּחְתִּי adopted in our printed Bibles.

[18] The angels, according to I. E., being the uncorporeal first emanation from the divine Glory, are also called הכבוד "the divine glory."

[18a] Comp. Dan. x. 20. [19] A. V., "All their nobles."

[20] We have to supply the relative אשר before באניות; lit.: And the Chaldæans, who are in the ships of their joy, scil., I shall bring down from those ships.—The meaning of the verse, according to I. E., is: Both the Babylonian land army and fleet will be utterly destroyed.

[21] According to I. E. עזוז is an adjective, meaning "powerful," and co-ordinate to גדול "great," which is implied in חיל. Comp. I. E. on xlv. 14.

[21a] I. E. seems to have read הֻעֲכוּ instead of the Kal הָעֲכוּ comp. Ps. cxviii. 12.

18. *Remember ye not* by words, the former wonders. *Neither consider* them in your minds.

19. *A new thing.* The taking of Babylon, or the fact that the Israelites alone will escape; the latter seems the more probable explanation.[22] *I will even make*, etc. I shall, besides, produce water in the wilderness for the benefit of those who will return from Babylon to Zion.

20. *The beast of the field shall honour me*, for the good which I am doing for it. The dragons are mentioned, because they live in the wilderness. *To give drink to my people.* I shall do this unto the beasts for the sake of my people.

21. זו = זה This. *This people*, that returns from Babylon, is mine.

22. *But thou hast not called me*, etc. All the good I do to the Israelites, I am not bound to do; for even the Israelites in Babylon have not sought me. כי יגעת בי *That thou be weary of me.*[23] Thou hast even not called me; how then shouldst thou be weary for my sake. ישראל *O Israel.* It is in the Vocative case.

23. *Thou hast not brought me* burnt offerings in Babylon. *Neither hast thou honoured me* (זבחיך) *with thy sacrifices*, with thy peace-offerings.[24] *I have not caused*, etc. I have not asked thee to serve me with oblations. *Nor wearied thee with incense*, to buy incense for me.

24. קנה בשם=קנה Sweet cane (Ex. xxx. 23). וחלב זבחיך *And with the fat of thy sacrifices*, of thy sin offerings.[24] Supply the preposition ב "with" before חלב "fat;" comp. בששת=ששת "in

[22] Because, in the first place, Babylon had been taken before by Sennacherib; secondly, the capture of a town does not appear to be a new thing, since many strongholds had been taken before, and this event could not be called by the prophet "a new thing;" while it can more properly be said of the deliverance of the oppressed Israelites, who were in numbers and warfare inferior to all other nations.

[23] A. V., "But thou hast been weary of me."

[24] The word זבח is used in connection with שלמים to signify "peace-offerings" (Lev. iii. 1), and as a complement of עולותיך, signifying all animal offerings except the holocaust (ib. xvii. 8), that is, peace and sin-offerings. The word occurring twice in this passage, is therefore explained to refer each time to a different kind of sacrifice. I. E. refers it first to peace-offerings, probably because of the expression "neither hast thou honoured me;" believing that sin-offerings can never be an honour to the Almighty; they can only be the symbol of a compensation or a satisfaction for wrongs done as it

six" (Ex. xx. 11). *But thou hast made me to serve.* This is an anthropomorphism. Through thy sins I was considered by the nations as a slave that has no authority; the same idea is contained in the words which follow: "Thou hast wearied me," etc.

25. *For my sake*, that my name be not profaned, I shall blot out thy transgressions.

26. *Put me in remembrance*, etc. If thou reply that thou hast not sinned against me while being in thy land, and yet I have cast thee out, then put me in remembrance. נשפטה *Let us plead together.* Let us be ready for judgment. *Declare thou* thy cause, that thou mayest be justified.

27. *Thy first father hath sinned.* Jeroboam, when chosen by the Israelites, to be their king, without the consent of God.[25] ומליציך *And thy interpreters.*[26] Either the princes, the interpreters of the king, are meant, or the Levites, the interpreters of the priests. Some explain אביך by "thy teachers." Comp. 2 Kgs. xii. 13; Gen. iv. 21; xlv. 8, and מליציך by "thy pupils." As to מלין interpreter, comp. Gen. xlii. 23.

28. *The princes of the sanctuary.* The priests; comp. 1 Chron. xxiv. 5.

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## CHAPTER XLIV.

1. *Yet now hear*, etc. This evil I have brought upon thee for thy wickedness, but now hear the good which I shall do unto thee.

2. *From the womb.* With this expression the prophet alludes to Jacob (comp. Hos. xii. 4; in my commentary thereon I shall explain it),[1] or metaphorically to the time, when Israel

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were against the Almighty; this is properly expressed by the verb הרויתני "thou hast satisfied me," or "thou hast filled me."

[25] This statement is not quite correct, since the prophet Ahijah from Shiloh told Jeroboam that God had appointed him to be king over ten tribes (1 Kgs. xi. 29—39). The idolatry of Jeroboam should rather be pointed at by I. E.

[26] A. V., "And thy teachers."

[1] I. E. takes the expression "womb" literally, and refers it to the incident recorded Gen. xxv. 26, in the account of the birth of Jacob and Esau.

was declared to be the people of the Lord. ישרון *Jesurun.* It is originally an adjective derived from ישר "right;" there is no other instance of this form.

3. *For I will pour water*, etc. As I pour water over the place that is thirsty, so will I pour out the spirit of my holiness, or of my salvation, etc. אֶצֹּק *I will pour out.* The Dagesh in צ compensates for the י which is omitted;[2] comp. אצרך "I shall form thee" (Jer. i. 5).

4. *And they shall spring up.* The pronoun "they" refers to "My spirit," and "My blessing," of the preceding verse; according to others[3] to "thine offspring." בבין חציר *Like grass.* Lit., "between the grass," that is, as if they were between grass. They will increase and multiply.[4]

5. *One shall say*, etc. They will be numerous, and the majority of them will be faithful to God, and desirous of returning to His house. *And another shall call himself by the name of Jacob,* in order to show to all nations, how proud he is of belonging to the holy people. בידו=ידו With his hand. *And another shall subscribe unto the Lord*, that he is willing to go to the sanctuary of the Lord. יכנה He will surname himself.—Many refer this verse to proselytes; comp. "Ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zec. viii. 23).

6. *The King of Israel.* When the Israelites were in their own land. *And his redeemer*, when he is in exile. *The Lord of hosts.* He is always king, and the hosts of heaven testify it. *I am the first*, the first king.[6]

7. *And who is like me*, that is, Who pretends to be like me.

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[2] The root of אצק is יצק.

[4] Comp. Rashi, ad locum; and Targum Jonathan.

[4] This remark on בבין חציר is seemingly a continuation of the second explanation of "And they shall spring up," but in reality it can also be connected with the first one.

[5] Comp. Rashi ad locum.

[6] I. E. explains ראשון by מלך ראשון "the first king," because the context demands here rather the declaration that God is the King and Ruler of the universe, that every thing that happens is caused and commanded by Him, than a description of His Eternity.

יקרא Shall lift up his voice.[7] *And shall declare it,* namely all that has passed. עם עולם *The ancient people.* עולם means here "of old." ואתיות *And the things that are coming.* It is like a perfect verb.[8] למו *For themselves,*[9] that is, in order to show that they know it.

8. אל תרהו *Be ye not afraid.* תרהו is hap. leg; those that identify it with תראו are wrong, on account of the absence of the radical י[10]—Be not afraid, when those calamities befall Babylon. *Have I not told thee* of it long ago? *Ye are even my witnesses,* and you will see whether there is *a God beside me; There is no God* בל ידעתי *whom I know not*[11] to be vain and powerless. According to some, "whom I chastised not;" comp. ויודע "and he chastised"[12] (Jud. viii. 16). I think that the prophet speaks here of the host of heaven.[13]

9. *They that make a graven image, are all of them vanity.* They themselves as well as their images are vanity. וחמודיהם *And their delectable things.* The objects which they ornament with figures, that they be charming to the eye, namely the idols.[14] *And they are their*[15] *witnesses,* to testify that the images "see not,

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[7] The Hebrew text has the words באמר קולו which appear to be a corruption of a phrase like הרמת קול; the translation is based on this conjecture.

[8] The third radical ה of the verb אתה being replaced by י, I. E. seems to have overlooked the Dagesh in י, else he would have made some remark on it.

[9] A. V., "Unto them."

[10] This is no good reason at all; since י of ירא "to fear" can in writing be well omitted in the future Kal; it is read תִּרָאוּ to distinguish it from תִּרְאוּ "you will see."—According to I. E. א and ה belong to those letters which interchange.

[11] A. V., "I know not any."

[12] A. V., "He taught."

[13] In that case צור "rock," "protection," would signify the same as שַׂר "prince," used by Daniel x. 20. See I. E. on xxiv. 21, Note 30.

[14] The word פסילים is not used here by I. E. in its general meaning "idols;" but in the special meaning assigned to it by I. E., "stone images" (xl. 19). The reason that I. E. refers חמודיהם to "stone images" is to be found in his desire to find system and symmetry in the words of the prophet. The images made of metal and wood being mentioned ver. 12 and ver. 13, the general term חמודיהם must be restricted to "stone images," in order to have a complete picture of all kinds of idols.

[15] A. V., "Their own."

nor know." *That they may be ashamed.* Connect this phrase with "they are their witnesses." [16]

10. *Who hath formed*, etc. Is there any thoughtlessness like this, to attempt to form a god? *God.* So called in the sense of him who formed the image. נסך *He hath molten.* Comp. מסכה "molten" (Jer. vii. 5).

11. *His fellows.* The priests of Baal, or the artificers of the idols; the latter explanation is the better. Let them *all be gathered together* and be ashamed.

12. חָרָשׁ *Smith.* In the construct state the ר has Pathah, in the absolute it has Kamez, without exception. מעצד A cutting instrument of iron.[17] מקבות *Borer.*[18] An instrument used for making a hole. יצרהו *He fashioneth it.*" Comp. צורה "form," or, what is still better, יצירה "formation."[19] *He is hungry.* The smith is hungry.

13. *The carpenter*, etc. After having mentioned the mason and smith,[20] he speaks of the carpenter. *The carpenter stretches out his rule*, etc. This is just the mode of proceeding of those workmen. יתארהו "He forms it" or "he draws the outlines;" comp. ותאר הגבול "and the border was drawn" (Jos. xv. 9). שרד A kind of drug used for dying.[21] The word is hap. leg. יעשהו He finisheth it.[22] מקצעות *Rulers.*[23] This is the opinion of R. Jonah. מחוגה *Compass.* Comp. חוג "circle" (xl. 22). It is an instrument used for drawing a circle. *According to the beauty of a man*, that is, the female, according to the opinion of some; but I think that it is in reality only a repetition of the preceding idea.[24] לשבת בית *That it may remain in the house.* That it be like a man, who dwells in his house.

14. *He heweth him down cedars*, etc. Some cut the idols out of

[15] That is, they shall be compelled to confess, to their own shame, that the idols in whose divine power they have believed hitherto, have no power whatever, not even that of man.

[16] A. V., "With the tongs." [18] A. V., "With hammers."

[19] It can hardly be discovered, why I. E. gives the latter the preference. As to the meaning of the word there can be no difference whether it is compared with צורה or with יצירה, since the latter could in this instance only signify "formation," not "creation." With regard to the etymology there can be no doubt that the word is to be derived from יצר, and not from צור.

[20] Ver. 9 and 12. Comp. Note 14. [21] A. V., "A line."

[22] A. V., "He fitteth it." [23] A. V., "With planes."

[24] Of כתבנית אדם "after the figure of a man," which refers to man generally, without any distinction between the male and female sex.

cedar wood, others of תרזה *cypress*. It is the name of a tree. ויאמץ לו And he planted it.[25] אורן It is either the name of a tree, or it means "root."[26] וגשם *And the stem.*[27] Lit., "the substance;" comp. גשמא in Chaldee, and in Arabic جسم "body." According to others: "rain;" the meaning of וגשם יגדל is then, "and the rain will cause it to grow."

15. לבער *To burn. Then shall it be for a man*, etc. Some warm themselves by the fire, others kindle it, etc. ישיק *He kindleth it.* Comp. נשקה "was kindled" (Ps. lxxviii. 21); the meaning of נשק is similar to that of בער "to burn." ויסגד *And falleth down.* This word is frequently met with in Arabic and Chaldaic.[27a]

16. האח *Aha.* Interjection of joy; comp. Ps. xxxv. 21. אור *Fire.* Comp. xxxi. 9. ראיתי *I have seen.* It is to be taken literally. R. Saadiah explains it "I enjoyed,"[28] but he has no parallel instance to support his rendering.

17. *A god* according to his idea. *His image.* This is the explanation of the expression "a god" which precedes.

18. לא ידעו ולא יבינו *They have not known nor understood.* The seat of knowledge (דעת) is in those cavities of the brain that are nearer to the forehead; the understanding (בינה) is in the middle one, that is also in the middle of the head.[29] טח *He hath shut.* Comp. וטח "and he shall plaister" (Lev. xiv. 42); it is a transitive verb; "the Lord" is understood as the subject to it. עיניהם *Their eyes.* The eye of each of them; this construction is not at all rare.[30]

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[25] A. V., "He strengtheneth for himself."—I. E. does not inform us how the verb ויאמץ comes to have the meaning "and he planted." There is perhaps some omission or corruption in the Hebrew text.

[26] A. V., "An ash."—The connection between the word ארן and the meaning "root," is not explained by I. E. [27] A. V., "Rain."

[27a] The Targum usually renders השתחוה by סגד; in Arabic سجد "to bow down": comp. يسجدون in the Arabian translation of Isaiah by R. Saadiah, ii. 8. مساجد "Mosque."

[28] وشعرت بالنار

[29] In his remark on Ex. xxxi. 3, I. E. explains the three expressions דעת, תבונה, חכמה, to signify the receptive, discriminative and reproductive faculties of our mind, and assigns to each of them its special place in the brain.

[30] As to the explanation of it, see I. E. on ii. 11, Note 18.

19. *His heart.* His intellect, which is the principal part of man. במו = ב *In.* Comp. כמו = כ "as" (Ps. lviii. 10). ויתרו *And the residue thereof.* בול It is hap. leg.[31] It means, according to some authorities, "an image," or "a statue." R. Moses Hakkohen compares it with בול "plant" (Job xl. 20).[32]

20. *He feedeth on ashes.* He is like a man who feedeth on ashes, that hurt and do no good. It may also be compared with "Ephraim feedeth on wind" (Hos. xii. 2).[33] הותל *Foolish.*[34] It is an adjective; the form of adjectives is not constant.[35] The form of הותל is like that of כועדת "out of joint" (Prov. xxv. 19). לב הותל הטהו *A foolish*[34] *heart hath turned him aside.* The verb הטה is always used in an unfavourable sense: "to turn from the right way." As to the phrase אחרי רבים להטות (Ex. xxiii. 2) I have given my opinion.[36]

21. *Remember these,* those which I have done, when thou wast in thy land. *For thou art my servant.* Since thou hast been my servant, confess thy former sins; I am desirous to keep thee as my servant. אתה *Thou.* Thou alone.[37] תנשני is Niphal, and I think[38] that the meaning of לא תנשני is: "Thou shalt not be forgotten of me. The meaning of the verse is: "Remember me, and I will remember thee."

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[31] Although we meet with the same word again in Job xl. 20, but since according to I. E., it seems to have a different meaning, he calls it properly hap. leg.

[32] A. V., "Food." יבול=בול "produce."

[33] That is, he goes after vain things.

[34] A. V., "Deceived."

[35] The same remark as repeatedly made by I. E. concerning the substantive. See c. ix. 3. Note 4.

[36] The remark referred to is the following: "The principle of our Sages, to decide every question by majority, is right, but it is not based on the words אחרי רבים להטות (Exod. xxiii. 2), as some believe, since להטות is *always* used in a bad sense (לגנאי). These words are only brought in connection with that rule לזכר, as a mnemonicon."

[37] I. E. seems to connect, in accordance with the accents, עבד לי with יצרתיך: "I have formed thee that thou be a servant unto me." The addition of אתה is therefore explained by I. E., as a sign of emphasis.—A. V., "I have formed thee, thou art my servant."

[38] I. E. seems to oppose his rendering of the phrase to that of others, who explain it in an active sense, "thou shalt not forget me." Comp. Rashi ad locum.

22. *As a thick cloud,* that passeth away; when the sun comes out, it is no more.

23. *Sing, O ye heavens,* etc. This is a figurative expression; it means: great rejoicing will be through Israel, for through the redemption of Israel the glory of God will be revealed to the whole world.

24. *That maketh all things,* which I desire; you may infer it from the fact, that I, by myself, stretch forth the heaven. מאתי *By myself.* Lit., "from myself," that is, by my strength; for God is incorporeal.[39] It is written in two words, מי אתי. "who is with me," which is the same as "I alone." Consider well the words of the text: "who *stretcheth*[40] forth the heavens and *spreadeth*[40] abroad the earth;" they teach us that it is God who is continually keeping heaven and earth in existence.

25. בדים *Liars.* Comp. בדיך "thy lies" (Job xi. 3). More probably בדים is connected with בדד "alone," and signifies such persons as pretend to be able to emancipate their souls from the influence of the body, which some in reality can do.[40a] וקוסמים *And astrologers.*[41] Lit., "men that decide by reason, and say that and that will happen; while בדים foretell the future not by reasonable means.[42] *Wise men.* Persons, who divine from the liver or shoulder, and soothsayers.[43]

26. *His servant.* The prophet himself.[44] *The word of his ser-*

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[39] The literal meaning of the words, "That spreadeth abroad the earth from myself" might imply the idea that the earth has its origin materially in God; I. E. refutes this idea by substituting the figurative meaning "from" or "with my strength." [40] The use of the present tense.

[40a] The more the soul emancipates itself from the body, the closer is its union with the pure intellect, with the original and fundamental ideas, and the wider and surer its knowledge. This state of emancipation is called by I. E. preparation for inspiration. Comp. ובהיות הנפש מכוונת לכבוד אז תתחדש לה תמונות צורות ומראות בדבר השם "when the soul is prepared for the Divine Glory, then it receives new ideas, images, and visions by the word of the Lord." (Abridged Commentary on Exod. xxiii. 21.)

[1] A. V., "Diviners." [42] Comp. I. E. on c. iii. 2, and Note 3.

[43] From the context it may be inferred that by "wise men" the prophet meant diviners; but since two kinds of diviners בדים and קוסמים have already been mentioned, I. E. refers this general expression to other kinds, which are not included in these two names.

[41] I. E. here neglects the rule of the parallelism, which he repeatedly recommends; for that rule demands that עבדו and מלאכיו should have the same

*vant*, that Jerusalem shall be inhabited. תושב *Thou shalt be inhabited.* Root ישב "to dwell." Comp. תורד "thou shalt be brought down" (xiv. 15) from ירד "to go down." *Her decayed places.* The decayed places of every city,[45] or of Jerusalem.[45a]

27. מצולה=צולה (Jon. ii. 4) *The deep.* A figurative expression, signifying "Babylon," that was full of men and wealth like the deep of the sea.[46]

28. *That saith to Cyrus*, etc. This verse proves that Jerusalem was built in the days of Cyrus; the words "thy foundation shall be laid" contain an allusion to the fact, that Cyrus ordered the temple to be built, but after its foundation had been laid by Zerubbabel, prohibited its further restoration; it is therefore clear, that Daniel made no mistake in his calculations, as I have already explained.[47]

## CHAPTER XLV.

1. *His anointed.* According to some, the prophet; others think that Cyrus is meant; either explanation is admissible;

meaning, and since the latter is a plural, signifying "his messengers," עבדו is likewise to be taken in a collective sense, and referred not only to the one prophet who is here speaking, but to all prophets.

[45] The use of the singular "her" (הָ) after the plural "the cities of Judah" is explained in this remark. Comp. I. E. on c. ii. 11, Note 18.

[45a] Although the pronoun "her" is nearer to the "cities of Judah," it may still agree with Jerusalem, which is mentioned first, because it is the most important, and may be considered as the representative, of all the cities of Judah.

[46] Which is full of water.

[47] All our learned men agree, says I. E. in his commentary on Dan. ix. 1, that Daniel made a miscalculation; he thought that the 70 years of exile, foretold by Jeremiah, commenced with the first deportation under king Jehoiakim, and ended with the commencement of the reign of king Cyrus over Babylon, while in truth the exile commenced with the destruction of the temple, and ended during the reign of Darius Hystaspes. I. E. objects to this opinion, and proves, in the form of a dialogue between himself and R. Jehudah Hallevi, that Daniel was right. The exile lasted only till the reign of Cyrus, under whose auspices the foundation of the temple was laid. According to the prophecy of Isaiah not the building, but the founding of the temple (תְּמֻסָּד), was to be promoted by Cyrus.

comp. "The Lord hath anointed me" (lxi. 1), and "Anoint Hazael to be king (1 K. xix. 15). לרד *To subdue.* It is infinitive of רדד; comp. הרדד "who subdueth" (Ps. cxliv. 2); as to its form comp. לָעַד "to prey" (Zeph. iii. 8).

2. *I.* The support of God or the heavenly prince of Persia is to be understood;[1] comp. Dan. x. 20. והדורים *The crooked places.* It is the opposite of ישר "straight." Some derive it from הדר "glory;"[2] it means "mountains," and is as to its form either adjective or participle passive.[3] דלתות *The doors*[4] that are in the gates of the city.

3. *And I will give thee the treasures of darkness.* Cyrus will take the spoil of the countries. *That thou mayest know.* For before that he did not fear the Lord.

4. *For Jacob my servant's sake*, etc. All this success is not granted to thee for thine own sake, but for Israel, that thou shouldst send back the captives of Israel and rebuild Jerusalem. *I have named thee.* Comp. "I have called thee by thy name, thou art mine" (xliii. 1).

5. *I am the Lord.* I alone know what will happen in future; as the victory of Cyrus shows. *I shall gird thee.* I shall strengthen thee, although thou hast not worshipped Me.

6. *That they may know*, etc. I have besides given thee strength, in order that My name shall be known everywhere, that I am alone the Lord, and that there is none beside Me.

7. *I form the light*, etc. Things which are opposite to each other are mentioned in this verse. ובורא חשך *And causeth*[5] *darkness.* ברא has here the same meaning as גזר "to decree;" for darkness is nothing by itself, it is but the absence of light.[6] The same

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[1] This remark of I. E. is intended to smooth the anthropological expression "I (God) will go before thee." Two explanations are given; the first substitutes for "I" the expression "my support;" the second assigns these words to the angel, the messenger of God, who speaks of God sometimes in the first, sometimes in the third person. Comp. c. xvi. Note 7.

[2] According to this derivation the mountains are called הדורים "the glorious, majestic part of the earth," because of their rising above the rest of the surface of the earth.—הרר of the Hebrew text is a corruption of הדר.

[3] By this remark I. E. means to say, that strictly speaking, we have to supply here the noun, to which הדורים is an attribute.

[4] A. V., "The gates."

[5] A. V., "And create."

[6] Darkness is no substance in itself; the verb "to create," which signifies

is to be said[6a] concerning ובורא רע *And causeth*[5] *evil*. By "evil" war is meant as the opposite of peace, or the sickness under which man labours, as being at war with his constitution. These antitheses are used to indicate that in the same way God will strengthen Cyrus and weaken the king of Babylon.

8. *Drop down*. This is a command to the angels[7] that they shall drop righteousness, and cause salvation and truth to succeed. אני י׳ בראתיו *I, the Lord, have created for him*,[8] have created righteousness for Cyrus; he will establish righteousness in the world.[9]

9. הוי *Hi!*[10] Interjectio vocandi. The prophet calls unto him, that does not believe in the words of God, who foretells these future events. רב את יוצר *That striveth with his maker*. יוצר has here the same meaning as in Ps. ii. 9; namely "potter."[11] *The potsherd*. The man who is like a potsherd of earthenware. *Shall the clay say to him that fashioneth it, What makest thou?* This cannot be; but he who fashions the clay does what he wishes. ובעלך אין ידים לו *Or thy work*, etc. Or shall the clay say to him who fashions it, "What thou doest is not done by thy hands."[12]

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"to bring a substance into existence" (להוציא יש מאין), cannot therefore be applied to it, and the verb ברא, which is used here by the prophet with regard to darkness, means "to decree," "to order." But "God commands that there shall be darkness," is the same as, "God commands the light to withdraw." I. E., however, lays rather too much stress on his exposition of the verb ברא.

[6a] The evil seems sometimes to be something real, to which the verb "to create" might well be applied, as *e.g.* war, illness. But I. E. explains that these evils are but a certain relation of existing beings to each other; and finds the verb "to decree" or "to command" to be more applicable to them than the verb "to create."

[7] "Heavens" and "skies" are in this verse, according to I. E., metaphors for "angels," for the messengers or servants of the Lord, that execute His decrees. As to the use of שמים and similar expressions for "angels" Comp. I. E. on Dan. x. 20 and Ex. xxv. 40.

[8] A. V., "Have created it."

[9] By overthrowing the Babylonian Empire, and delivering those who were oppressed by it.

[10] A. V., "Woe unto him."

[11] The lit. rendering of the phrase רב את יצרו is: "that striveth with its potter;" but the word "him that striveth with his maker" express the same idea, if the pronouns "him" and "his" be referred to the noun "potsherd," mentioned in the phrase which follows.

[12] A. V., "He hath no hands." According to the explanation of I. E. it is very strange that the most important word "thine" should be omitted.

I think that this phrase contains the same idea as the preceding, namely: "Thy work is made without hands; thou hast no power to do it as thou likest."

10. *He that saith to his father*, etc. Or can the son before his birth say to his father, What wilt thou beget,[13] *or to the woman*, that is, to his mother, what wilt thou bring forth?[13] תחילין *Thou will bring forth.* Comp. כי חלה גם ילדה ציון "Zion travailed, she brought forth" (lxvi. 8).

11. *And his maker.* I am he who made Israel. שְׁאָלוּנִי *Ask me.* It is imperative like שְׁמָעוּנִי "hear me" (Gen. xxiii. 8), the kamez being substituted for zeré because of the guttural letter (א).[14] תצוני *Will ye command me.*[15] It is a question.—As the potter knows what to do with the clay, so I know what to do with Israel, who is my son. The other nations, the Non-Israelites are addressed in these words.

12. *I have made the earth*, etc. How will you command me concerning my children, when the whole universe belongs to me? I have created earth and man upon it; my hands have stretched out the heavens, and *all their hosts have I commanded*, and consequently they were created. "I commanded" is poetically said[16] for "I spoke" as in the verse "He commanded and they were created" (Ps. cxlviii. 5).

13. *I have raised him*, namely Cyrus. *And I will make straight all his ways*, and all this only because "He shall build," etc.

14. *The labour of Egypt*, etc. This verse shows that Cyrus was also to conquer Egypt, and to carry the inhabitants thereof away into captivity; the way, as is well known, led through Palestine, which is situated in the midst between Elam and Egypt.[17] *Men of measure.* Men of great measure; for all men have a certain measure; comp. "show thyself a man" = "show

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[13] A. V., "What begettest thou." "What hast thou brought forth."

[14] The regular form would be שַׁאֲלוּנִי שְׁמָעוּנִי. See I. E. on xli. 25, and Note 31.

[15] A. V., "Ask me." Comp. Rashi ad locum.

[16] I. E. explains "I commanded" by "I spoke," because this verse refers to the creation of heaven and earth and all their hosts, and the verb "to command" cannot properly be applied to things which do not yet exist.

[17] As to the position of Elam, see c. xiii. Note 7. Cyrus did not conquer Egypt, but Kambyses, his successor, conquered it 525 B. C.

thyself a brave man" (1 Kgs. ii. 2). *Surely God is in thee.* These are the words which they will confess and declare; this was in fact the case after the return of Israel from the Babylonian captivity.[18]

15. *Verily thou art a God*, etc. Then they will confess to God and say, It is true that thou art God who hid himself from the people in which He delighted, and now thou art the God of the Israelites, who helps them. Some say that אל מסתתר = אל נסתר "invisible God," and explain the verse thus: God, though invisible, revealed himself for the sake of Israel. This explanation, however, is not supported by the rules of Hebrew grammar, מסתתר being Hithpael, and signifying "who hid himself."

16. *They shall go with confusion*,[19] etc. They that make the idols, and come with honour to those that send for them, shall go, etc. צירים *Messengers.*[20] Comp. ציר "an ambassador" (Jer. xlix. 14). הלכו *They shall go.* They shall return to their land.

17. *Israel is saved by the Lord.* Therefore they will not be ashamed, as those men have been put to shame, that made vain things which cannot help in times of trouble. עד *Innumerable.*[21]

18. *He hath established it*, as the habitation for men and beasts. תהו In vain.

19. *I have not spoken*, etc. I have not made the earth in vain, how then should I say to the Israelites "Seek ye me in vain."[22] Many refer this verse to the revelation on Sinai;[22a] but I refer it to those future events, of which the Lord informed the prophet, and which the prophet announced to Israel and all

[18] Comp. I. E. xix. 19, note 26.

[19] A. V., "To confusion."

[20] A. V., "Idols." According to I. E. חורשי means "the makers of idols," צירים "of messengers," that is, for whom messengers were sent from a distance.

[21] A. V., "Without end." The literal translation of עד according to I. E. is "till," and the phrase "they cannot be numbered for multitude," must be supplied. Comp. I. E. on c. lvii. 15 and lxv. 18.

[22] God has not created the earth in vain; he wishes that it shall be inhabited; how then should He ask the Israelites, whose land is desolate and waste, to seek Him, that is, to pray to Him, for the restoration of the country, in vain, that is, without being relieved?

[22a] See Rashi *ad locum.*

other nations; this may be gathered from the words מגיד מישרים "I declare things that are right."[23]

20. הקבצו ובאו התנגשו *Assemble yourselves and come, draw near.* These are imperatives. *Ye, that are escaped,* etc. The Babylonians are addressed.—I called thus long ago, but *they have no knowledge that set up,* etc.

21. *Tell ye* the truth. *And bring near* your wise men. יועצו *Let them take counsel.* It is Niphal of יעץ.

22. *And be ye saved.* This is the same as "and you will be saved; it is in your own power."[24]

23. *By myself,* who am eternal. *I have sworn.* I have made a decree, which will not be undone. דבר צדקה = צדקה *a righteous word.*[24a] Comp. צדקה "she hath been righteous" (Gen. xxxviii. 27).[25] *That unto me,* etc. These things here foretold I shall do, till "unto me every knee shall bow" and "every tongue shall swear" to belong to me. לי "unto me" must be repeated before תשבע "shall swear;" it is an ellipsis, such as is frequently met with. Comp.[26] "And shall swear by His name" (Deut. vi. 13).

24. לי *Unto me.* The pronoun of the first person refers to the prophet. He declares, that he does not know these future events by the aid of his reason, but by the Lord alone, who informed him of these things of "righteousness and strength."[27] It is more correct to explain the verse thus: "Surely in the Lord alone is righteousness and strength," the words לי אמר are a relative sentence signifying "who spoke unto me." עדיו *To Him.* Comp. Am. iv. 6.

25. *In the Lord.* In faithfully believing in the Lord.

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[23] According to I. E., the words "Things that are right," refer to the predictions concerning the redemption of the Israelites, which is sure to take place as soon as they make up their minds to return to God.

[24] The imperative "And be ye saved" is here used, although the Israelites cannot properly be commanded to save themselves, for it is God who saves them; because the relief sent to them by God is only the consequence of their good actions, which they are here indirectly commanded to do.

[24a] This remark is added to explain the discrepancy between the genders of the verb יצא and the noun צדקה.

[25] This quotation is adduced to prove that the word צדקה admits also of the meaning "truth."

[26] As to the meaning of נשבע "to swear to be faithful to."

[27] Mentioned in the preceding verse, and referring to the faithful fulfilment of the divine promise.

## CHAPTER XLVI.

1. *Bel.* The idol of the Babylonians; the same is the case with "Nebo." The latter is explained by some to signify "the sun." קורס It is connected with קרסים "taches" (Ex. xxvi. 11); its meaning is well known. *Upon the beasts and upon the cattle,* upon which man is carried. This sentence is therefore followed by the words נשאתיכם עמוסות מישא לעיפה "the beasts which carry you[1] were heavy loaden; you are a burden to the weary beast." עיפה is an adjective, and refers to the beast that carries the burden.

2. *They bow down.* The beasts that carry the idols, bow down. *The burden.* Their idols. נפשם *Their souls,*[2] that is, the persons carried by the beasts, *are gone into captivity.* They were also carried away as captives. Others explain the verse thus: They, that is, all the idols that are left in Babylon, and are not yet mentioned,[3] stoop and bow down, and cannot deliver the burden, for they must go themselves into captivity.

3. *Which are borne by me,* etc. The idols of Babylon are carried by their worshippers, but I, the God of Israel, carry the Israelites. *From the belly,* that is, since the day they were born.

4. *And even to old age,* etc. This is a figurative expression; it means "since the day they had become the people of the Lord for ever." *I have made* the Israelites; I am, therefore, not like the gods of Babylon; the Babylonians make their gods. *And I will carry and deliver* the Israelites; while the idols "cannot deliver the burden."

5. *And make me equal,* that we two should be similar.—This verse is addressed to the idolaters.

6. הזלים *They lavish gold,* etc. Many compare this word with אזל "is spent"[3a] (1 Sam. ix. 7), and assume here the elision of the

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[1] A. V., "Your carriages." נשאתיכם is explained by I. E. in an active sense, although it is in fact participle passive Kal of נשא.

[2] A. V., "Themselves."

[3] That is all idols worshipped in Babylon besides Bel and Nebo.

[3a] Literally: "is gone." The literal translation of הזלים accordingly is: "that cause to go," that is, "that spend." I. E. properly objects that זלים, if participle Kal of אזל, has a neuter sense, "they that go."

first radical (א); but it is in fact hap. leg.; for אזל is intransitive. הזלים means "who give." מכים *Out of the bag.* "The bag" is a part of the balance; comp. בכיסך "in thy bag" (Deut. xxv. 13). The succeeding בקנה has a similar meaning; it is hap. leg.

7. תחתיו *In his place.* לא ימיש *It shall not move itself.*[4] ימיש is a transitive verb.[4a] It may also be explained to be a neuter verb meaning "it shall move," but the former explanation is better. The word יצעק "One shall cry" is to be repeated after ומצרתו "and out of his trouble."

8. והתאשש According to some "And be founded;" comp. אשיותיה "her foundations" (Jer. l. 15) and אושיא "walls" (Ezr. iv. 12). R. Hai deriving it from אש "fire" explains והתאוששו "be burnt." R. Saadiah derives it also from אֵשׁ, but explains it: "be flamed;" comp. "this word was in mine heart as a burning fire" (Jer. xx. 9).[5] *Bring again to mind* this thing.[5a]

9. ראשנות *The former things.* The things that have passed; the word כיעולם "of old" is therefore added.[6] *I am God.* Thus you shall know that I alone am God.

10. *Declaring the end from the beginning*, that is, declaring the event before it happens; for who can annul my decree; "my counsel" stands for ever, and I will do "all my pleasure."

11. *A ravenous bird.* Cyrus. He is called a bird, because he flew, as it were, to fulfil my will. *I have spoken* this decree. אביאנה *I will also bring it to pass.* יצרתיה *I have formed it*[7] by a heavenly decree, *I will also do it* on earth.

12. *Stouthearted*, that do not believe in the word of the Lord, but are hardened in their hearts.

13. *I bring near my righteousness*, to show it, and therefore "It shall not be," etc. לא תאחר *Shall not tarry.* Literally: "shall

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[4] A. V. "Shall he not remove."

[4a] Or, more properly, reflective.

[5] The difference between the two explanations, that of R. Hai and that of R. Saadiah, is, that the former derives it from אש "fire" in its literal sense, as a destructive element, the other from אש "fire" in a figurative sense, as the incentive to actions.

[5a] I. E. supplies זאת mentioned in the first sentence. "This thing" refers to the nature of the idols described in the preceding verses.

[6] The literal translation of ראשנות is "first things," and can be used to signify the first of the things to come as well as past events.

[7] A. V., "I have purposed it."

not stay" itself with me too long before coming, for תאחר is a transitive verb.[8] It is a figurative expression.[9] ונתתי "And I will place" is to be repeated before לישראל. The phrase לישראל תפארתי is therefore to be rendered thus: "And I will place my glory in Israel." It may also be explained thus: "to Israel, who is my glory;" comp. "in whom I will be glorified" (xlix. 3); the latter explanation is the better.

## CHAPTER XLVII.

1. *Virgin.* Babylon is like a virgin, that has not yet been deflowered.[1] בת *Daughter.* It is here figuratively used for "people."[2] *There is no throne* for thee any longer. עדונה *Tender.* It is an adjective similar in form to ארומה "red" (Num. xix. 2).

2. *Take the millstones*, etc., as handmaids do; for thou wilt go into captivity. *Meal.* This is a prolepsis. Comp. "And stripped the naked of their clothing" (Job xxii. 6). צמתך *Thy crown.*[3] The hair upon the head. שובל *Locks.*[4] The hair that hangs down over the cheeks. R. Moses Hakkohen compares שובל with שבלת "the channel of the river" (xxvii. 12),[5] but I consider it as hap. leg., and its meaning can only be found from the con-

[8] עצמה "itself," the objective case being supplied.

[9] The words דרך משל in the Hebrew text are not in their proper place; they should be at the end of the remark, as indicated in the translation.

[1] That is, for a long period; but strictly speaking, Babylon had been conquered before by the Assyrians. See Niebuhr, Gesch. As. and B. p. 179.

[2] It is strange that I. E. here explains the expression "daughter," after having many times passed it over in silence (i. 8; x. 32; xvi. 1; xxii. 4; xxiii. 10, etc.); even the very same phrase בתולת בת (xxiii. 12; xxxvii. 22), did not elicit any remark or explanation. The object of his remark here, is probably not only to explain the figurative use of the word בת "daughter"=קהלת "congregation" or "people," but also the meaning of the construct state of the two nouns בתולת בת "the virgin of the daughter of," while other authorities render them "the virgin daughter of," explaining בתולת, in spite of the form of the construct state, to be in apposition to בת. I. E. refers "the virgin" to the capital and "the daughter" to the whole country. Comp. his remark on Lam. i. 15. The Chaldæan translation renders these two words by מלכו כנשתא "the kingdom of the people."

[3] A. V., "Thy crown."

[4] A. V., "The leg."

[5] The comparison between the locks of hair and the river is probably made with regard to the similarity in their winding form.

text, without being supported by any parallel passage. *Pass over the rivers*, in order to grind.

3. תגל *Shall be uncovered.* It is Niphal of גלה. ולא אפגע אדם *And I shall not accept the intercession of any man.*[6] פגע means "to entreat;" comp. אל תפגעי בי "entreat me not" (Ruth i. 16); when פגע is constructed with the preposition ב, then the noun, to which the ב is prefixed, is the object to the verb.[7] Some render the meaning of this sentence in the following way: "I shall not take vengeance on thee, and I shall not meet a man" (comp. ויפגעו "and they met," Ex. v. 20) sc. standing in my way, or telling me not to do it, or "I shall not meet a man, whom I should not cause joy by this."[8]

4. *Our redeemer*, etc. Then the Israelites will say, "this is our redeemer," etc.

5. יקראו לך *Thou shalt be called.* Lit. "They, the people, will call thee." Comp. Num. xxvi. 59; there are many other instances like it.[9]

6 *I was wroth*, etc. When I was angry with my people, thou didst not show mercy to them, etc. The "ancient" is especially mentioned because of the failure of his strength and because of the regard due to him.

7. *And thou saidst*, in thy heart, etc.; but thou ought to have taken to thy heart *These things*, which I have done for my people. *Neither didst thou remember the latter end of it.* That is, the latter end of the pride; or "thou didst not remember what the future of my peculiar people was to be, when I was angry with them."[10]

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[6] A. V., "And I will not meet thee as a man."

[7] I. E. thus distinguishes between פגע governing the accusative, and פגע being followed by the preposition ב; the former has the meaning "to accept the prayer of" or "to be entreated by," the latter: "to entreat." In the former case the noun governed by the verb פגע is in reality הפועל, the one that acts (that entreats), in the other case הפעול the object.

[8] It can hardly be seen, how the reader could supply from the context, or from the signification of the verb פגע "to meet," the relative sentence "whom I should not cause joy by this," and it is very improbable that the prophet, if he had this sentence in his mind, should have dropped it, leaving it to the sagacity of the reader or hearer to supply it.

[9] Comp. I. E. on ii. 4 and note 5.

[10] The question is, to which noun does the pronoun ־הּ "its" in אחריתה refer, since there is no such noun directly preceding. According to I. E. it may

8. עדינה *Given to pleasures.* It is an adjective; עדנה "pleasure" (Gen. xviii. 12) is of the same root. אפסי=אפס *None.*[11] The י is paragogic;[11a] comp. מן=מני "from" (Judg. v. 14). *A widow.* The king of the country is metaphorically called "the husband."[12] שכל *The loss of children.* It is a noun similar in form to כפר "hoar-frost" (Ex. xvi. 14); שפט "judgment" (2 Chr. xx. 9).

9. *These two.* The loss of the kingdom and the death of the children. בתמם *In their perfection.* When the evils[12] were complete. תמם is an infinitive.[13]—All these evils came over thee "for the multitude of thy sorceries," etc.

10. *And thy knowledge.* The prophet here alludes to that rationalism which denies the existence of God. ראָני *Seeth me.* The א has Kamez, because it is a guttural letter.[14] *Thy wisdom.* That which was wisdom in thy imagination. שובבתך *Hath perverted thee,* has made thee obstinate, that thou art not inclined to return from thy evil way. ואפסי *And none.* It has here the same meaning as above (ver. 8). *I am, and none else beside me.* I am wise, and there is none as wise as I am.

11. יום רעה=רעה A day of evil.[15] לא תדעי שחרה *Thou shalt*

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refer either to the noun "pride" which is the true character of the words "I shall be a mistress for ever," and can be substituted for them, whenever reference is made to them; or to a word like נחלתי "my inheritance" (ver. 6), which might easily be supplied from the preceding verse, as well as from the phrase "I shall be a mistress for ever," viz., of Israel, the inheritance of the Lord.

[11] A. V., "None beside me."

[11a] Comp. I. E. on Ii. 10, and Notes 11, 12 and 13. According to I. E. אפס signifies either the negatives "not" or "none" or the preposition "beside;" in the former case אפסי = אפס; in the latter אפסי means "beside me;" but it does not signify both simultaneously: "none beside me." Since the context of the verse demands the negation; I. E. here gives the preference to the former.

[12] It is not clear whether I. E. meant by "the evils" the threatened punishment of "the loss of children and widowhood" or the sins of Babylon mentioned vers. 6, sqq. In the former case I. E. would probably have said "these evils" (הרעות האלה); in the other case it is rather at variance with the words, וכל זה בעבור, "All these evils came over thee for," since the cause of the threatened evils is stated already by the word בתמם "when they were complete."

[13] It is the infinitive of תמם with the pronominal suffix ם– "their."

[14] See I. E. on xli. 25 and note 31.

[15] A. V., "Evil." I. E. supplies יום "the day of" because of the masculine form of the verb ובא.

*not know its light.*[16] It will be like a night, which is not relieved by daylight; שחר means "light." הַוָּה *Mischief.* It is derived from הוה "to become;" comp. ואתה הוה "that thou mayest become" (Neh. vi. 6);[17] it signifies an evil that comes suddenly; of the same root is והותי "and my calamity (Job vi. 2). כפרה "To put it off by ransom;" comp. כפר "ransom" (Ex. xxx. 12); or "to annul it;" comp. יכפרנה "will remove it"[18] (Prov. xvi. 14). שואה Desolation.

12. נא Now.[19] בחבריך *With thine enchantments.* It is a plural noun, of the same root as וחבר חבר "or a charmer" (Deut. xviii. 11). הועיל *To profit.* It is Infinitive. תערוצי *Thou mayest prevail.* Comp. עריץ "strong" (xxix. 20).

13. עֲצָתֶיךָ *Thy counsels.* It is an irregular form, a combination of the singular and plural; comp. מַכֹּתֶךָ "thy plagues" (Deut. xxviii. 59), which shows the same peculiarity in the opposite order.[20] חברי שמים *Astrologers.* Some derive חברי from ברר "to be clear," because the astrologers cannot know the exact time unless the heaven be clear and cloudless. This is far-fetched; besides, the ה is radical, and the word is in form[21] similar to שמרי "watchmen of" (Song v. 7). מודיעים לחדשים *The monthly prognosticators.* This is their wisdom; they look to the stars for the knowledge of changes in the weather, and of events concerning the countries, only at the time of the conjunction of the planets, which is the source of their wisdom, and is here indi-

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[16] A. V., "From whence it riseth."

[17] A. V., "That thou mayest be." Although the root הוה has the general meaning "to become," both in the good sense and in the evil, the noun הוה may still be said to be derived from the same root, and to be used only in the bad sense.

[18] A. V., "Will pacify it."

[19] See I. E. on v. 1 and note 1.

[20] The possessive pronoun of the second person feminine is ־ךָ or ־יךָ, the former, if connected with a noun in the singular, the other, if connected with a noun in the plural; the regular forms for the two words are accordingly עֲצָתֵךְ "thy counsel," or עֲצוֹתַיִךְ "thy counsels;" מַכָּתֵךְ "thy plague," or מַכּוֹתַיִךְ "thy plagues."

[21] That is in respect to letters and vowels. Although this is not yet sufficient to establish the identity of two forms, in this case it is sufficient, since the radical and preformative letters can in both words be easily distinguished and found as corresponding to each other.

cated by the word לחדשים.[22] מאשר יבאו עליך *From these things that shall come upon thee.* This phrase is not to be joined with מודיעים לחדשים, but with ויושעוך "and save thee," though distant from it; comp. אשר עבדו שם הגוים אשר אתם ירשים אותם את אלהיהם "wherein the nations which ye shall possess, served their gods"[23] (Deut. xii. 2).

14. *Fire.* The host of the enemy. Comp., "There is a fire gone out of Heshbon" (Num. xxi. 28). לחמם *To warm at.* It is infinitive of a verb ע"ע (חמם), written in full, and similar in form[24] to לשכב "to lie" (Gen. xxxiv. 7).—The meaning of the whole sentence is: they will perish and no remnant will be left of them.

15. *Thus were they,* those wise men. *With whom thou hast laboured.* To whom thou hast given money. *Even thy merchants,* which were not from thy land, but had been thy friends.—When thy fall cometh, they all forsake thee.

## CHAPTER XLVIII.

1. *Out of the waters of Judah.* That is, out of the seed of Judah. Comp. "The fountains of Jacob" (Deut. xxxiii. 28). *Not in truth.* They utter with their lips that they are God's people, but do not think so in their hearts nor show it in their deeds.

2. *For they call themselves of the holy city,* namely "children of Zion." *And stay themselves upon the God of Israel* with their lips.

3. *I have declared,* etc. God will say to the unbelievers, "Have I not often foretold you coming events before they happened" (ראשנות)?[1] The past tense is therefore used: "and they came to pass."

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[22] According to this explanation the literal translation of לחדשים is "at each new revolution of the stars."

[23] The words את אלהיהם are not governed by the nearer ירשים, but by the more remote עבדו.

[24] The Pathah under ל in לחמם instead of Hirek as in לשכב is easily explained by the guttural letter by which the ל is followed; but not so regular is the change of Pathah in the second syllable into Kamez; and a remark of I. E. on this point might have been expected, if he had had the reading לחמָם, and not rather לחמם.

[1] Comp. I. E. on xlvi. 9 and note 6, and on xli. 27 and note 35.

4. מדעתי *I know.*[2] As I knew the former things, so I know also that thou art hardened in thy heart. The second person refers to those Israelites who do not believe in God. *And thy neck is of iron.* Thou dost not depart from thy way, as if thy neck were of iron. *And thy brow brass.* And thou dost not blush, as if thy forehead were brass.

5. *I have even from the beginning,* etc. This is the explanation;[3] I foretold thee coming events, in order that thou shouldst not say when they happened, that thy idols worshipped by thee in thy land had prepared them, that by their decree the events took place. *Hath commanded them.* It is the same expression as used of the Almighty (xlv. 12).

6. *Thou hast heard, see all this.* What thou hast heard, all has come. *And will not ye declare* that this is the case? *Behold, I have shewed thee new things from this time, even hidden things,* that are kept (נצורות=בצורות[4]) with the Omniscient alone.

7. נבראו They are decreed.[5] *And before the day,* on which I told you. ולא שמעתם *Thou heardest them not.*[6] The ו introduces the principal sentence, as ـــ in Arabic; comp. ביום השלישי וישא אברהם "when the third day came, Abraham lifted up" (Gen. xxii. 4).

8. *Yea, thou knowest not,* etc., *I knew,* etc. That is, "I know it for certain, that thou hast not heard of it,"[6] or "I knew it,[7] that thou wouldst not listen, that thou wouldst be treacherous against me, and not believe in my words." *From the womb.* I knew thee[7a] since thou camest to existence. In the opposite

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[2] A. V., "Because I knew." The literal translation according to I. E. is: "It is by my knowledge."

[3] Of the connection between the divine predictions (ver. 3) and Israel's obstinacy (ver. 4).

[4] The word כמו "comp." seems to have been omitted in the Hebrew text.

[5] A. V., "They are created." Comp. I. E. on xl. 28, note 61.

[6] I. E. here explains the words "Yea, thou hast not heard," etc., as a repetition of "Thou heardest them not" of the preceding verse for the sake of emphasis.

[7] According to this explanation the words "I knew it" are understood; and the past tenses שמעת, ידעת, are here used instead of the future.

[7a] The accents are against this explanation; they join מבטן with ופשע; 'And one that transgresseth from the womb," that is a sinner from his earliest

sense[8] this expression is used in Jer. i. 5: "Before I formed thee in the belly, I knew thee." *And thou wast called a transgressor from the womb.* This refers to the decrees of the Almighty.[9] I shall fully explain this subject in my commentary on the book of Jeremiah.[10] פתחה *Hath opened*[11] itself; it is an elliptical expression.

9. *For My name's sake.* Israel is called the people of the Lord. אחטם *Wrath.*[12] It is hap. leg.; comp. אף=חטם "nose" in Rabbinical Literature. Supply אאריך before אחטם: "I will defer my wrath;" also למען "for the sake of" is to be repeated before תהלתי: "and for the sake of my praise."

10. *I have refined thee*, by the exile. במצרף כסף=בכסף *In the silver refinery.*[13] "I have refined thee, by taking away the dross, that is, the wicked." בחרתיך *I have chosen for thee.*[14] Some say that בחרתיך=בחנתיך "I have tried thee;" in that sense the word is hap. leg.[15] I take it in its usual meaning, "I have chosen for thee to refine thee in the furnace of affliction, not in the silver refinery."

11. יחל *Should be polluted.* It is the Niphal of a verb ע"ע (חלל); as to the use of the first person in למעני and third person in יחל, comp. ונשאר אני "and I was left" (Ez. ix. 8); הנני יוסיף "behold, I will add" (xxxviii. 5).[16]

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youth; while according to I. E. מבטן is joined with קרא לך: "Thou art called from thy birth a sinner."

[8] That is, in a good sense.

[9] Which fix the destinies of man before he is born.

[10] I. E. alludes here to the contradiction that seems to be implied in the fact, that on the one side the destinies of man are settled before his birth, and on the other side, free-will is conceded to him; as here the one has been appointed to be a prophet, the other a sinner. I. E. promises to explain it fully in his commentary on Jeremiah, which seems either to have never been written, or if written, not to be known.

[11] A. V., "Thine ear was not opened."

[12] A. V., "Will I defer mine anger."

[13] A. V., "With silver."

[14] A. V., "I have chosen thee." According to I. E. we have to supply the infinitive "to be tried."

[15] As to בחן = בחר "to try," comp. תתבחרון in the Targum corresponding with the Hebrew, תבחנו, "ye shall be proved" (Gen. xlii. 15, 16).

[16] I. E. supplies the personal pronoun אני before יחל, from the pronominal suffix of the first person in למעני, and compares then the construction with נשאר אני "I am left" (Ez. ix. 8) and הנני יוסיף (xxxviii. 5). In all these

12. מקראי *Called by me.*[17] They are called the children of God. You ought to believe that God is the first and last; this would be a true belief, for "my hand," etc.

13. ידי *Mine hand.* My left hand.[18] It is a figurative expression; "the right hand" is used in connection with the heavens, because they are higher in rank than the earth. אף has in this verse the same meaning as כי "for."—"It is true that I am the first and last, because I created every thing." טפחה *Hath put round.*[19] Comp. טפחתי "I have swaddled"[19] (Lam. ii. 22). Others explain it: "Hath measured with the handbreadth (טֶפַח).—יעמדו יחדיו *They stand up together.* From this phrase some of the commentators derive their opinion, that heaven and earth were created simultaneously, not consecutively.[20] The literal meaning, however, is: "I have made them, and when I call them to do My will and desire they stand both before Me like servants;" comp. למשפטיך עמדו "they stand up[21] according to Thy ordinances" (Ps. cxix. 91). For else[22] how should God call them, when not yet existing?

14. *These.* The coming events. *Hath loved him,* namely Cyrus. *His pleasure.* The pleasure of God. Cyrus will perform the will of God concerning Babylon, and show "His arm" against the Chaldæans. It is, however, also possible, that the possessive

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cases the personal pronoun of the first person is connected as the subject with a verb in the third person singular. Comp. xxxviii. 5 and I. E. on xxix. 14, Note 22.

[17] A. V., "My called."

[18] From the word ימיני "My right hand," which follows in the second sentence of the verse, I. E. probably inferred that the general term ידי is here used for שמאלי "My left hand."

[19] A. V., "Hath spanned." According to I. E. טפח means "to put round;" but although he appears to reject here the derivation from טֶפַח "handbreadth," in his commentary on Lamentations ii. 20, he seems to adopt it.

[20] When a dispute arose between the school of Hillel and that of Shammai about the order of the creation of heaven and earth, R. Shimeon ben Jochai settled the dispute, proving from this verse, "I call unto them," that is, unto heaven and earth, they "stood up together," that both were created at the same time. (Bereshith Rabba c. i.). Comp. Kimchi *ad locum.*

[21] A. V., "They continue." This quotation is to show that the verb עמד has also the meaning "to stand as a servant," "to attend." Comp. אשר עמדתי לפניו "before whom I stand" (1 Kings xvii. 1), that is, whose servant I am.

[22] That is, if the words "I call unto them" had not the meaning, "I give commands to them, as to my servants," but were the description of their creation, identical with "I commanded them to come into existence."

pronoun "his" (ו) in "his pleasure" and "his arm" refers to Cyrus.

15. *I, even I.* The word "I" is repeated to express the idea: "I who am always the same." *I have called him*, namely Cyrus.

16. *Come ye near unto me*, unto the prophet. *I have not spoken in secret from the beginning* of this plan and this divine decree. *From the time that it was, there was I.* The Gaon finds here an indication that the soul exists before the body; but he is wrong, because it is said, "They are decreed now, and not from the beginning"[23] (ver. 7). The meaning of the sentence is the following: "When this decree was made by God unto the angels,[24] the representatives of the respective countries (comp. Dan. x. 20), I was also there." ורוחו *And His spirit*, that is His angel."[25] The Gaon says, that ברוחו=ורוחו "by His spirit;" comp. דרשו " ועזו "seek the Lord in His strength;" but there is no necessity to assume that.

17. *Thy redeemer*, etc. The words which follow are to announce the reward of those that listen to the words of the Lord.

18. לוא *Oh that.* The א is paragogic; comp. ההלכוא "that went" (Jos. x. 24). ויהי *Then had been.* The ו has here the same meaning as ف in Arabic.[26] *Thy peace had been as a river*, that does not cease to flow. *And thy righteousness*, etc. And thy righteousness had been continuous "as the waves of the sea."

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[23] According to the Gaon, the words "From the time that it was," refer to a very remote time, indicated in the phrase "from the beginning," which precedes, *i.e.*, a time anterior to the birth of the prophet, and the pronoun "I" in the phrase, "There am I," to the soul of the prophet. If this were the correct explanation, the prophet implied in these words his adherence to the theory of the pre-existence of the soul. But I. E. properly rejects this explanation, since ver. 7, quoted by him, proves that the words, "from the beginning," do not refer to a very remote time, but to a period within the lifetime of the prophet.

[24] The Hebrew text has the words אלה המלאכים "these angels," which cannot be properly connected with the words which precede, nor with those that follow. אלה is probably a corruption of אל "unto." The angels receive from the Almighty the power to act, with regard to a certain event, and this authorisation is called by I. E. "The decree of the Almighty." See his commentary on ix. 7, and note 13.

[25] God had sent me to proclaim the future events; and He sent His angel to verify the words of the prophet. It is however possible, that I. E. connects ורוחו with שם אני; "There was I and His angel."

[26] Comp. I. E. on ver. 7, and on xxviii. 18.

19. *Thy seed.* The number of thy children. בטנך=מעיך Thy womb.[27] במעותיו *As its bowels.* The possessive pronoun refers to the sea, the waves and sand of which have just been mentioned[28] (ver. 18 and 19); by "the bowels of the sea" the roe of the fish is meant. *His name.* The name of thy seed.

20. *Go ye forth,* etc. Now the prophet addresses those in exile. *Utter it,* etc. Make it known publicly; not alone that He will redeem His people, He will do wonders to them at their return to Zion.

21. ולא צמאו *That they will not thirst*[29] in the deserts, through which God will lead them. *Out of the rock.* Where no water had been before. ויזבו *And gushed out.* Comp. זב "running" (Lev. xv. 2).

22. *There is no peace unto the wicked,* that is, "unto the wicked of Israel," as some explain, or "unto the Babylonians;" for this blessing shall be for Israel alone, but there shall be no peace for the Babylonians.

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## CHAPTER XLIX.

1. *Unto me,* that is "unto the prophet." *From far.* That live far away; or "things that will happen in remote future." *Hath called me from the birth.* I shall explain this in the commentary on Jer. i. 2.[1]

2. *And He hath made my mouth like a sharp sword,* to speak elegantly; or, as was the case in his prophecies against Babylon, to speak sharply; and the meaning of the whole phrase is accordingly: Although God has made my mouth like a sharp sword against the Babylonians, neither the Babylonians nor the wicked men in Israel, could do any harm to me, because God "hath hid me in the shadow of His hand," which is to the

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[27] A. V., "Thy bowels."

[28] "The sand" refers to "the sea," mentioned at the end of the preceding verse. Comp. Gen. xxxii. 13.

[29] A. V., "And they thirsted not."

[1] Comp. c. xlviii. Note 10.

prophet as the sheath to the sword; comp. "in His quiver hath he hid me." ברור *Polished*, when seen.[2]

3. *And said.* And God said. ישראל *Israel.*[3] That is, "Thou art an Israelite of whom I am proud;" or "Thou art Israel," thou art estimated in mine eyes like all Israelites together. I prefer this latter explanation.

4. *Then I said.* Then I, the prophet, said. *I said* to myself, *I have laboured in vain.* I have troubled myself in vain to rebuke Israel; they do not hearken. *My judgment is with God.* He will reward me for my trouble. ופעלתי *And my wages.*[4] Comp. פעלת שכיר "the wages of one that is hired" (Lev. xix. 13).

5. *That formed me*, etc. God formed me, that I should rebuke Israel, till they returned to Him. לא *Unto him.*[5] The original reading is לו "unto him," as the Masorah recommends; comp. Ps. c. 5; there are some more instances of the same kind. According to the Gaon, the meaning of לא יאסף is: "Will not die;" he generally explains both the Keri and the Ketib;[5a] but what I said, is nevertheless right, and לא of the text is the same as לו, as the Grammarian R. Jehudah explained.[6]

6. *It is a slight thing*, in mine eyes, that thou shouldst be a servant to bring Israel back to their land by thy word. ונצורי *And the ruins of.*[7] Comp. נצורה "desolate"[7] (i. 8).—Not alone wilt thou bring Israel back, "but I will give thee for a light of nations." להיות ישועתי *That my salvation may be,*[8] that is, that my salvation may be published before it comes, *unto the end of the earth.*

7. *Thus saith the Lord*, etc. The prophet continues to speak of himself: Thus says the Lord unto me, who am despised of the wicked men. לבזה *To him who is despised.* בזה is an adjec-

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[2] I. E. adds נראה "seen," in order to show more clearly the similarity between the two figures. The prophet is compared with a sword which is sharp to inflict wounds, but is well protected by its sheath from receiving injury, and with an arrow, which is shining when let loose, but is at other times kept well in its quiver.

[3] A. V., "O Israel."

[4] A. V., "And my work."

[5] A. V., "Not."

[5a] Comp. c. ix. Note 2.

[6] The quiescent letter after Holem (ō) which is also called mater lectionis, is generally ו, but sometimes א, so that לא can sometimes be written for לו. See "Two Treatises," etc. ed. John W. Nutt, p. 11 (p. 13 in the Engl. Transl.).

[7] A. V., "The preserved." "Besieged."

[8] A. V., "That thou mayest be my salvation."

tive. מתעב It is either a causative verb, meaning: "causing to abhor," that is, saying things, for which the nations abhor him; or a transitive verb: "abhorring," that is, abhorring all idolaters. *To a servant of rulers*, that is of the nobles of Israel, as they consider themselves, or of the Babylonians. The latter rendering is preferable. *Kings shall see and arise.* I have already alluded to the inference that may be drawn from those words (xl. 1). Most of the commentators explain this sentence thus: Kings, like Cyrus, will rise and worship, when they hear the words of the prophet. *Because of the Lord.* For He remains faithful to His word.—The suffix ך in ויבחרך "and He chose thee,"[9] shows that this explanation is right.[10]

8. בעת רצון עניתיך *In an acceptable time I have heard thee.* This expression is likewise a proof of the correctness of my opinion.[11] Many, in opposition to the context, refer the pronoun "thee" to Cyrus. R. Moses thinks that the preposition ב in בעת רצון has the same meaning as in במרחב יה (Ps. cxviii. 5), namely: "with." It is not at all unlikely that his opinion is right.

9. *That thou mayest say*, etc. This shows that the prophet announced this to the Jews before they returned from the Babylonian exile. *And their pastures in all high places.* And they shall find their pastures, etc.

10. *They will not*, etc. When they return to Zion. שרב *Heat.* Comp. xxxv. 7. *Nor the sun smite them.* Comp. "The sun shall not smite thee by day" (Ps. cxxi. 6).

11. *And I will make all my mountains a way*, etc. The mountains will be lowered, and the paths which are low will be exalted. As to the use of the masculine plural ירומון, together with the feminine מסלות, comp. תמצאו "ye (daughters of Jerusalem) find" (Song v. 8). The origin of the seeming irregularity is to be found in the indifference of the Hebrews as to the use of the plural masculine for the feminine, so long as the idea of

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[9] A. V., "And he shall choose thee."

[10] The use of the pronoun of the second person, proves according to I. E. that the prophet himself is addressed, and that he is personally to receive compensation for the contempt and scorn with which the people received his prophecies. See I. E. on xl. 1.

[11] See preceding note. The meaning of the phrase according to I. E. is: "In the time of favour, viz., for the Israelites, when their redemption was prepared, I have also heard thee, the prophet, and decreed to cause thee to be honoured by all."

plurality is clearly expressed.[12] Others explain the verse thus: Those that will return, will be so numerous, that they will have to walk high on the mountains.[13] According to their opinion ירמין means: "they—that will return—will be high," as if the prophet said: they will walk high on my paths (ועל מכלתי).

12. *From far*, from the east.[14] *From the north*, from Babylon.[14a] *From the west*. From Assyria. Comp. Ezr. vi. 22.[15] מארץ סינים *From the land of Sinim*. A land near Egypt. The name סינים is perhaps connected with סנה "bush."[16]

13. *Sing*, etc. This is a figurative expression; or[17] the purity of the air is to be considered as the singing of the heavens, the productiveness of the fields and gardens as the singing of the earth, and the singing of the mountains can be explained in a similar way.

14. *But Zion said* before the redemption,[18] that the Lord forgot her. *Zion*. The congregation of Israel.[18a]

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[12] According to this remark, the distinction between the masculine and feminine is in the plural often neglected: Comp. the third person plural past, and the second person plural past with a pronominal suffix.

[13] That is, the roads between the mountains will not be wide enough for all the people that will return; part of the people will therefore be compelled to walk on the mountains on both sides of the road.

[14] The phrase "From far," is explained to refer to "The east," because north and west are directly mentioned, and Sinim is supposed by I. E. to be in the south. Where three sides are mentioned, it may be expected, that the fourth will likewise be found.

[14a] Babylon is here described to be in the north; but in his remark on xliii. 5, I. E. says, that it is in the east. It was perhaps north-east of Palestine. See also xli. Note 2.

[15] See I. E. on xliii. 5, and Notes 3 and 4.

[16] This remark seems to be intended as a hint where to place the land of Sinim, indicating that Mount Horeb is a part of it; because simply to say, that סינים means perhaps "bushes" would be quite superfluous, and moreover, I. E. would in that case rather have said והוא מנזרת סנה "it is derived from סנה 'bush,'" than הסנה מואת הנזרה, "the word סנה is of the same root."

[17] According to the second explanation the expression must also be figurative; the difference between the two explanations is, that according to the former the words "heaven," "earth," "mountains," are used here in a figurative sense, signifying all classes of people; according to the latter the verb "sing" has a figurative meaning.

[18] The Hebrew text has קודם הגולה but it may be inferred from the context, that I. E. meant here קודם הגאולה "before the redemption."

[18a] By this remark I. E. probably intends to say that Zion here is not the representative of the kingdom of Judah alone, but of all the tribes of Israel, so

15. *Can a woman*, etc. This is mentioned, because God has given to woman a natural disposition to have pity on her children. עולל=עול *Sucking child.* Comp. Jer. vi. 11; Is. lxv. 20. *That she should not have compassion*, etc. Repetition of the same idea. גם אלה תשכחנה *Yea, they may forget.* There are cruel women, that forget their children or themselves;[19] or there are women that forget these,[19a] yet will I not forget thee. "Her sucking child" is mentioned, because the mother has usually more compassion for the little one that has no strength.

16. *I have graven thee upon the palms of my hands.* According to the Gaon, the clouds are meant by "the palms of my hand;"[20] but I say it is an anthropomorphism, meaning: "I shall see thee continually;" the second part of the verse, the parallelism of which divides it into two similar halves, confirms the correctness of this explanation.

17. *Thy children*, etc. Thy children have come, and all thy destroyers shall go away from thee.

18. *All of them.* All of thy children.[21] R. Moses Hakkohen explains the expression thus: Thy children as well as thy destroyers, that is, the wicked, gathered themselves, etc. According to this explanation the future יְצָאוּ is used instead of the past יָצְאוּ.[22] But it is not necessary to assume this irregularity here. *As I live.* The decree shall not be annulled; as truly as I am living, it will be acted upon. כקשורי כלה=ככלה As the ornament of the bride round her neck.[23]

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that this prediction might as well refer to the redemption from the Babylonian exile as to the period of Messiah. See I. E. on xl. 1.

[19] This is the translation according to the Hebrew text או עצמן; the question, however, is not whether they forget themselves, but whether they forget their children. It is possible that עצמן is a corruption of עולליהן "their sucking children."

[19a] According to the first explanation the pronoun אלה "these" is the subject of the sentence, and refers to the women; according to the second to the "sucking child" and the "son of her womb."

[20] Comp. Rashi *ad locum* (second explanation), and I. E. on Job xxxvi. 34.

[21] According to I. E. the pronoun "them" (בְּלָם = ם־ in) refers to "thy children" of the preceding verse, though separated from it by the sentence "thy destroyers and they that made thee waste shall go forth of thee."

[22] The sense of ver. 17 and ver. 18 accordingly is: Thy children make haste, even thy destroyers, etc., that had gone away from thee, all of them now come back unto thee, etc.

[23] A. V., "As a bride doeth." I. E. supplies the noun קישורי "ornament."

19. תחת חרבותיך=חרבותיך "Instead of Thy waste places."[24] Comp. פשעי "for my transgressions" (Mic. vi. 7); פרים "instead of calves" (Hos. xiv. 31.) The verse can also be explained thus: They were thy waste places before, but now, *Thou shalt be too narrow by reason of the inhabitants*, by reason of the multitude of inhabitants, all of whom are thy children; because "they that swallowed them up, will be far away."

20. גישה לי *Give place unto me.* Lit. "Go thither for my sake." Comp. גש הלאה "stand back" (Gen. xix. 9).

21. נלמודה *Desolate.* Remaining lonely; comp. גלמוד "solitary" (Job iii. 7). It is an adjective, of a quadriliteral root. וסורה *And removing to and fro.* It is an adjective, and not a participle passive;[25] for סור "to depart" is a neuter verb. איפה *where.* It is a compound of two words אי and פה.

22. *Behold, I will lift up My hand*, etc. As a man lifts up his hand, that he may be seen. This phrase as well as that which follows: *And set up my standard*, are the same as "I shall make known this my salvation." *And they shall bring thy sons.* By "they" the Non-Israelites are to be understood. בחוצן *In their lap.*[26] Comp. חצני "my lap" (Neh. v. 13).

23. אומניך *Thy nursing fathers.* Comp. ויהי אמן "and he brought up" (Est. ii. 7). It is a figurative expression for the great honour which will be shown to Israel.

24. *Shall the prey*, etc. These words are put into the mouth of Israel by the prophet. How is it possible, the people ask, that Israel should be delivered from the power of the heathen nations? המלקח *The prey*, which he has taken, that is, the captives. ואם שבי צדיק ימלט *Or shall the righteous*[27] *captive be delivered*, because of his righteousness, after having been taken by the mighty?

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from the preceding verb ותקשרים "and bind them." He repeatedly mentions the rule, that every verb implies a verbal noun: so here the noun קישורים is contained in the verb; to this rule another must be added, which is here made use of, namely the rule of ellipsis: מושך עצמו ואחר עמו. A word, mentioned in one sentence, or in one part of the sentence, is sometimes meant for the next likewise.

[24] A. V., "Thy waste places." I. E. supplies the preposition תחת "instead of," because the second person fem. תצרי does not agree with the plural חרבותיך, שממתיך.

[25] Comp. Rashi *ad locum.*

[26] A. V., "In their arms."

[27] A. V., "Lawful."

25. *The captive of the mighty.* The captive which the mighty man has taken, will be taken away from him. עריץ *The terrible.* It is an adjective with transitive meaning: "causing terror;" comp. איומים (Gen. xiv. 5). Moreover, *I will contend with him that contendeth with thee.* I shall make war against those that attack thee. יריבך *that contendeth with thee.* Some derive it from ירב; others by metathesis from ריב;[28] according to the Jerusalemite[29] the relative אשר "who" must be supplied before יריבך, which he explains to be the third person singular masculine future of ריב; he overlooked, however, the parallel instance of יריבי "that strive with me" (Ps. xxxv. 1).[30] In short it is an irregular form.

26. מוניך *That oppress thee.* Comp. ולא תנו "ye shall not oppress" (Lev. xxv. 17). Others say that it means: "thy numberers," comparing it with מונה "that telleth" (Jer. xxxiii. 13), because Israel is compared to a flock of sheep.[31] דמם = מדמם *With their own blood.* An ellipsis is as frequently found in poetry.

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## CHAPTER L.

1. ספר כריתות Bill of divorcement.[1] *Of your mother* and her husband.—This verse seems to contradict the prophecy of Jeremiah, "I had put her away and given her a bill of divorce" (iii. 8); but in fact the latter refers to the kingdom of the ten tribes which will never again be established; comp. "She shall

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[28] There is in fact no difference between the two views, whether we assume a new root ירב which has the same meaning as ריב, or say that it is the same root, the י having changed its place; in both cases יריב is a noun, meaning "he that contendeth."

[29] See I. E. on xxviii. 12, and note 13.

[30] This form cannot be explained to be the future, since in that case it would be יְרִיבֵנִי "he that contends with me," or יְרִיבוּנִי "they that contend with me."

[31] It is true that Israel is often compared by the prophets and poets to a flock of sheep; but in this chapter this is not the case, and the verb מוניך, if taken in this figurative sense, would here be too isolated, and out of place.

[1] The Hebrew text has the words גט כריתות אמכם ובין אשתו. There is no doubt that this passage is corrupt; the original words were perhaps: כריתות׳ גט: אמכם׳ ובין אישה or כריתות אמכם׳ גט בין איש ובין אשתו; the latter suggestion has been adopted for the translation.

no more rise" (Am. v. 2); but Isaiah speaks of the kingdom of the house of David, which will be restored by Messiah.

2. *Wherefore when I come*, etc. This verse proves that already prophets have tried to make Israel return to the Lord. *Behold I dry up*, etc. This proves that the power of God will not fail in redeeming Israel.

3. מלבוש קדרות=קדרות *With black cloth*,[2] that is, with clouds. Some understand it to refer to an eclipse of the sun, when the sky becomes obscure in the middle of the day, and appears as if covered with sackcloth, which is usually black.

4. *The Lord hath given me*, etc. The first person refers to the prophet. למודים *Learning*.[3] It is an adjective;[4] comp. למד מדבר "used to the wilderness" (Jer. ii. 24); כלמדים "as the pupils"[3] (at the end of this verse). לדעת לעות את יעף דבר *That I should know how to speak a word in season to him that is weary*. The infinitive לעות is governed by לדעת "to know;" it is derived from עת "time," or it is hap. leg.[5] By "him that is weary," the pupil is meant, who has a hard lesson to learn,[6] of which he soon becomes tired and weary. *He wakeneth*, etc. The Lord stirreth me up every morning; he stirreth up my ear that I may listen as pupils do; for I am a pupil of the Lord.

5. *The Lord God hath opened mine ear*, etc. Since the Lord hath opened mine ear, and revealed His plan to me, I have not objected to be His messenger.

6. *I gave my back*, etc. I did not care that I had to expose my back to strokes for the sake of His name.

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[2] A. V., "With blackness." See c. xlix. Note 23.

[3] A. V., "Learned."

[4] The noun which is described by this attribute must be supplied; the adjective may therefore be considered as a substantive meaning "the pupils." See c. iii. Note 5.

[5] The Hebrew text seems here to be corrupt. The words והנה לעות לשון עת are written twice, and the explanation of the word יעף which should follow that of לעות, is put in the middle. It may therefore be suggested, that the words והנה לעות לשון עת או היא מלה זרה אין רע לה were intended to be substituted for והנה לעות לשון עת, but were by some misunderstanding misplaced, while the original phrase was allowed to occupy its position. The translation has been made according to this supposition.

[6] The Hebrew text has דברים קיצים, but יצ seems to be nothing but a mutilated יש; and the original form of the phrase probably was דברים קשים "difficult things."

7. *I shall not be ashamed.* God will fulfil all the words prophesied by me.

8. *Near is*, etc. Near is the time, when I shall appear as justified in my prophecies; then I shall say, "Who will," etc.

9. *Behold the Lord*, etc. Since God assists me, who will condemn me? And all those that condemn me by their words, they will "wax old as a garment." יבלו *They shall wax old.* They shall perish.

10. *Who is amongst you*, etc. The prophet now addresses those same people, that condemn him. *That walked in darkness*, etc. The relative pronoun refers to ירא יי "him that feareth the Lord." The meaning of the sentence is, "Who is among you, etc., that does not run after material honours and pleasures; let him trust in the Lord," etc.[7] According to others, the words "that walketh in darkness," describe "His servant," the prophet,[8] and the meaning of the whole sentence is, "Who is among you, etc.," that is, "there is none among you, that feareth the Lord, because you see the prophet obtaining no honours from the people." This is the right explanation, and it is confirmed by the words which follow.

11. זיקות *Sparks.* The meaning of the word must be found from the context.[9] מאזרי *Who compass* yourselves.[10] *This.* This decree. למעצבה תשכבון *Ye shall lie down in sorrow.* You shall die in sorrow. Comp. וישכב דוד "and David slept," that is, "and David died" (1 Kings ii. 10); there are, besides, a great many instances of the use of the verb שכב in this sense.

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[7] According to this explanation, vers. 10 qualifies the term כלם "all of them" of the preceding verse. If there be among them any one that acts according to the words of the Lord taught by the prophet, he may trust in the Lord, that he will be saved, and will not be involved in the threatened punishment.

[8] According to this explanation, this verse contains a rhetorical question, establishing the correctness of the term "all of them." There is none among them that acts according to the words of the prophet, who is described here "to be walking in darkness," that is, to be exposed to all kinds of trouble and annoyance, but who trusts in the Lord that he will surely be relieved of it.

[9] First, it corresponds to אש "fire" in the parallel phrase; secondly, it is connected with the verb בערתם "ye have kindled."

[10] The verb אזר "to compass about," governs two accusatives, the one, זיקות "sparks," is the thing which is put round, the other, נפשכם "yourselves," which is understood, is the thing round which it is put. By the omission of נפשכם the verb becomes similar to a reflective verb.

## CHAPTER LI.

1. *Hearken to me.* The prophet speaks now to the good people, who believe in the words of the prophets. *Look*, etc. Be not surprised how Zion can again be filled with her children as before, but look, etc. *Look unto the rock.* Comp. "Behold, I will stand before thee there upon the rock" (Ex. xviii. 6).[1] *Unto the rock.* Unto the name of the rock,[1a] of which you are hewn; that is, unto the name of Abraham. מקבת *The hole.* Comp. ויקב "and bored" (2 Kings xii. 9). *To the hole of the pit*, etc. Sarah is meant.

2. תחוללכם *That bare you.* According to R. Jonah, it is future, like תישובבכם,[2] instead of the past חוללתכם. R. Moses Hakkohen believes it to be an adjective, although there is no other adjective of the same form.[3] וַאֲבָרְכֵהוּ *And blessed him.* The ו has Pathah, because ואברכהו is future: it means, "I told him that I should bless him;" and so it was. In the same way,

3. *The Lord shall comfort Zion*, etc. Thus the connection of this verse with the preceding one is explained. *He hath comforted all her waste places*, by the multitude of her children, of her inhabitants.

4. *Hearken unto me.* The first person in this verse refers to God. *A law.* The word of God proclaimed by the prophet.[4]

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[1] By this quotation I. E. intends to prove the use of phrases like "to stand upon the rock," "to look unto the rock" in a figurative sense. The phrase quoted from Exodus refers to God, and can therefore by no means be taken in its literal meaning.

[1a] This is the literal translation of the Hebrew text; but it is possible that the word שם is a superfluous repetition of the word שָׁם in the preceding phrase; if that be the case, the translation must be thus: צור שחצבתם=צור חצבתם ממנו "the rock of which you are hewn," and that is Abraham.

[2] This word is not to be found in the Bible; very probably another word was intended by I. E.

[3] The feminine is here required, and if תחוללכם is not a verb, but a noun, the ת is the prefix indicating the form of the noun, while the feminine termination ה or ת is missing.

[4] Comp. I. E. on viii. 16 and 20.

ארניע *I will make to rest.* Comp. המרנעה "the rest" (xxviii. 12). One of the commentators[5] explains it: "I will do in a moment, without delay." The first explanation is better.

5. *Is near*, to be seen. זרועי *Mine arms*, is the subject. עמים *The people* is the object. *The isles shall wait upon me*, etc., at that time.

6. *Lift up your eyes*, etc. Philosophers derive from this verse the doctrine of the immortality of the soul of man;[6] their doctrine is right; but this verse certainly does not contain it. השמים The sky.[7] הארץ The inhabited part of the earth. Both may perish, but the salvation of the Lord, His faithfulness, His righteousness remains[8] for ever.

7. *The reproach of men.* The reproach of the Babylonians and the heathen peoples that have been brought to Babylon as captives.

8. סס *The worm.* It is hap. leg. *But my righteousness shall be for ever.* Comp. "And His righteousness endureth for ever" (Ps. cxii. 8).[8]

9. עורי *Awake.* The accent is on the last syllable; there are many instances of this exception.[9] *Put on strength, O arm of the Lord.* The strength is, like the garment, an ornament of the arm. רהב *Tyrant.*[10] Comp. רהבים "tyrants"[10] (Ps. xl. 5; lxxxvii. 4). מחוללת *Causing terror.*[11] Comp. חיל "trembling" (Ex. xv. 14). He has caused terror by the miracles done in

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[5] The Grammarian R. Jonah, quoted in Michlal Jophi ad locum.

[6] If all die, and the salvation of the Lord still remains, there must be left something, that is to enjoy that salvation; if the bodies die, the souls are supposed to remain alive. According to I. E. this is not the idea expressed by the words of this verse; they contain rather in a hyperbolical manner, the idea that the salvation of the Lord is sure to come, even if the present sad aspect of affairs gives no room for that hope.

[7] A. V., "The heavens."—According to I. E. there are various kinds of heavenly worlds, some of which possess immortality; "the sky," (רקיע) is the lowest, the one nearest to the earth.

[8] I. E. comparing this phrase with a similar one (Ps. cxii. 3) explains the verb היה by the verb עמד, which more exclusively expresses duration, while היה has also the meaning "to become," signifying a single act.

[9] According to the rules of accentuation in Hebrew, the accent should be on the first syllable. See I. E. on iii. 26, note 25.

[10] A. V., "Rahab." "The proud."

[11] A. V., "Wounded."

Egypt. *The dragon.* Pharaoh is meant; comp. "I am against thee, Pharaoh, king of Egypt, the great dragon," etc. (Ez. xxix. 3).

10. *Which hath dried the sea.* This refers to the division of the Red Sea. מי תהום רבה *The waters of the great deep.* Repeat המחרבת "which hath dried" before these words. השמה *That hath made.* It is in form similar to השבה "that hath returned" (Ruth ii. 6). The second part of the verse is a mere repetition of the idea contained in the first.

11. *And the redeemed,* etc. The connection between this and the preceding verses is: Awake, O arm, etc., and then, when this is the case, the redeemed of the Lord shall return. I have explained this already (xxxv. 10).

12. *I am he that comforteth you.* The pronouns "I" and "you," refer to the prophet and the people respectively. *Thou.* It is generally believed that Israel is here addressed; but I think, that the prophet speaks to his own soul, in a prophetical spirit;[12] comp. "And I have put my words in thy mouth" (ver. 16). כחציר=חציר *As grass.* Comp. אש אכלה "as consuming fire"[13] (Deut. iv. 24).

13. *And forgottest.* It is as if thou didst forget. The prophet, in his prophetical spirit, speaks thus to his own heart. *The Lord thy Maker,* who is omnipotent; for heaven and earth are in His power. *The oppressor.* Comp. "I gave my back to the smiters" (l. 6). *To destroy,* that is, to kill men. *And where is,* etc. Where is now the fury of the oppressor?

14. צועה *The captive exile.* Comp. צועים "oppressors."[14] וצעוהו "and they shall oppress them"[14] (Jer. xlviii. 2). The literal meaning of the word, though a participle active,[15] is "bound;" he who is oppressed, and is in distress, is, as it

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[12] That is, the prophet is addressed by God. The quotation which follows proves it, because it cannot be said according to I. E. of the whole nation, "And I have put my words in thy mouth."

[13] A. V., "Consuming fire."

[14] A. V., "Wanderers." "Shall cause him to wander."

[15] This remark seems to be out of its proper place in the Hebrew text; its proper place is either after the quotations with which the word is compared, namely after וצעוהו, or at the end after the explanation of the neuter meaning of the word, namely after לעד. The latter order of the words has been adopted for the translation.

were, bound. This meaning of the word is proved by the words which follow: "that he may be loosed." *And that he should not die.* The prophet is meant. *Nor that his bread should fail,* as was the case with Micaiah and Jeremiah, who received but scanty food (1 Kings xxii. 27; Jer. xxxvii.).

15. רגע *Who stilleth.*[16] Some say that רגע = נער "who rebuketh," by metathesis; others compare it with מרגוע "rest" (Jer. vi. 17), and render it "who giveth rest;" I approve of this latter explanation. ויהמו גליו[17] *Whose waves roared,* that is, whose waves have been roaring. The meaning of the verse might also be the following: "I am he who stilleth the sea, but I am also he who commandeth that its waves shall roar." "Sea" and "waves" are figurative expressions for the oppressors.

16. *I have covered thee* to protect thee against him, "who was ready to destroy" (ver. 13). *To plant the heavens.* A figurative expression for the announcement to be made to the countries that they shall be restored to their former happiness. ליסוד *To lay the foundations.* It is the infinitive; the radical י is silent, according to the rule;[18] the word ליסוד is, however, in form similar to the perfect verb;[19] comp. לישון "to sleep" (Eccl. v. 11).

17. *Which hast drunk,* etc. Israel is compared to a man that is drunk, and is not aware of what is done unto him; he lies down in deep sleep. קבעת *The dregs.* It is hap. leg. Some explain it to signify the dregs that are fixed (קבע "to fix") to the bottom of the vessel. התרעלה *Trembling.* Comp. הרעלו "they have been shaken" (Nah. ii. 4). *The cup of trembling,* that is, the cup, at the sight of which man trembles. מצית *Thou hast wrung out.* Comp. תמצו "you may milk out"

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[16] A. V., "Who divided."

[17] These words are not directly mentioned in the text; and the remark on it seems to belong to the explanation of the word רגע; but indirectly I. E. intended by the words אחר שהמו גליו to paraphrase the words ויהמו גליו and to indicate that, although placed after רגע they do not express the effect, but rather the cause.

[18] The י after a Hirek is silent, when it has no vowel of its own.

[19] לִיסֹד is fully corresponding to לִשְׁמֹר; all the letters of the root are written; the Sheva under the second letter is dropped on account of the property of the י mentioned in the preceding note.

(lxvi. 11), though of a different conjugation.[20] The meaning of this figure is, "thou hast received the full measure of evil."

18. *There is none to guide her.* Israel is like a woman, that has none to guide her; Israel has no king nor judge, to be saved by him.

19. ינוד *Shall be sorry.* Comp. לנוד "to mourn" (Job ii. 11). שתים וגו׳ *Two things*, etc. "Desolation" and "the sword" are the same, for desolation accompanies the sword; "destruction" and "famine" are likewise the same;[21] comp. בשברי לכם מטה לחם. "and when I have broken the staff of your bread" (Lev. xxvi. 26). Others explain שתים "In pairs." The evils come unto thee in pairs. במי=מי *By whom. By whom shall I comfort thee?* Man is usually comforted by being told that some other man has met with the same accident.

20. עולפו *Have fainted.* Comp. ויתעלף "and he fainted" (Jon. iv. 8). *They lie.* They are killed by famine and sword. תוא A bird.[22] It is hap. leg. כתוא מכמר "As the bird of the net," that is, the bird caught in a net. מכמר *Net.* Comp. מכמוריו "their own nets" (Ps. cxli. 10). *The rebuke of thy God.* This is the explanation of the preceding, "the fury of the Lord."

21. *Hear now*, the prophecy which follows in the next verses. ושכורת *And drunken with.* Supply חמה "anger," אף "wrath," or רעות "evils."[23]

22. יריב עמו *He will plead the cause of His people.*[24] Comp. ריב אלמנה "the cause of the widow" (i. 23).

23. מוגיך *That afflict thee.* Comp. יגון "trouble." It is Hiphil of יגה. Comp. הוגה "He hath afflicted" (Lam. i. 12). *Bow down*, that is, make thyself low, *that we may go over* thee. *And as the street*, etc. Repetition of the same idea.

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[20] בנינים is perhaps a corruption of שרשים or פעלים, for both words are of the same conjugation, namely Kal. They differ in their derivation; the root of מציץ is מצה, that of תמצו s מצת.

[21] The verse quoted by I. E. בשברי לכם מטה לחם seems to be in no connexion whatever with the preceding phrase כי הישוד לעולם עם החרב; it proves only that שבר and רעב are connected together, but it contains nothing concerning the identity of שוד and חרב. The original Hebrew text probably contained also the words השבר הוא הרעב, to which the quotation which follows refers.

[22] A. V., "A wild bull."

[23] The supplement is deemed necessary by I. E. because שְׁכוֹרַת is the form generally used for the construct state. See c. xv. Note 2, and c. xxi. Note 22.

[24] A. V., "That pleadeth the cause of His people."

## CHAPTER LII.

All agree that this prophecy has reference to the time yet to come, notwithstanding the passage "Depart ye," etc. (ver. 11), which is adduced by R. Moses Hakkohen, though in error, as I shall prove, in answer to this opinion. How could this prophecy be referred to the deliverance and return of the captives in Babylon, when it is said, "the uncircumcised and unclean shall no more come unto thee" (ver. 1.); "for this is as the waters of Noah," etc. (liv. 1); "thus have I sworn" (ibid.); such expressions characterise an irrevocable decree.[1]

1. לא יוסיף יבוא *Shall no more come.* As to יבוא and יוסיף following each other without conjunction, comp. אל תרבו תדברו "talk no more." The conjunction שֶׁ[2] is omitted by poetical license.[3]

2. *Shake thyself from the dust.* It is a figurative expression. The prophet therefore[4] continues, "Arise, sit down;" for Jerusalem is compared to one that has been lying down in dust. *Loose thyself*, etc. Thou wilt be no more under the dominion of another nation.

3. *You have been sold*, etc. I have sold you to the nations without receiving money for you, and so will I redeem you without giving money for you.

4. *My people went down*, etc. Many evils came over my people from the beginning; for when, long ago, they went down to Egypt to sojourn there, they were oppressed. באפס *Without*

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[1] Since these prophecies are described as irrevocable decrees, but have not been verified at the return of the Israelites from the Babylonian exile, they are still to be fulfilled, and refer therefore to the days of Messiah.

[2] That is אֲשֶׁר; I. E. says שֶׁ, because he is more used to it than to the full form אשר, although in the Bible the syncopated form is very rare.

[3] The omission of the conjunction between words and sentences is often met with in poetry or in poetical prose (oratory), but is very rare in the usual prose.

[4] The word "therefore" does not refer to the remark immediately preceding, but to the words of the text, "Shake thyself from the dust," which imply, that she was lying in the dust.—The words "sit down" are to be contrasted with the lying in dust.

*cause.* For nothing. *And the Assyrian without cause oppressed them.* This refers to the exile of the ten tribes.

5. מה לי פה *What have I here,* any more.[5] It is an anthropomorphism. It might also mean, "what reason have I to be silent, *that my people is taken away for nought* by Babylon, Edom, and other nations. ומשליו "And they that rule over them," that is, the princes of Israel, or "His poets;" comp. המשלים "they that speak in proverbs" (Num. xxi. 27). יהילילו *Howl.*[6] The ה, the characteristic of the Hiphil, is here not omitted, as is usually the case. מתנאץ=מנאץ *Is blasphemed.* The Dagesh in נ compensates for the omitted ת.[7]

6. *Therefore my people shall know my name* when I shall proclaim, "Behold, it is I."

7. *How beautiful upon the mountains,* etc. After I shall have helped thee, that is, after I have said, "Behold, it is I," then "how beautiful," etc. נאוו *Are beautiful.* It is Niphal of אוה "to desire." Comp. תאוה "desire." He who thinks that נ in נאוו is radical, is mistaken, although the root נאה "to be beautiful" is found in Rabbinical literature.[8] *Thy God reigneth.* This is the explanation of הנני "behold, it is I."

8. קול צפיך נשאו קול יחדיו ירננו *The voice of thy watchmen,*[8a] *all of them shall lift up their voices, they shall shout,*[9] bringing good tidings to thee. *For they shall see,* etc. For all of them shall see with their own eyes that the Lord has returned to Zion.

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[5] After the people has been carried away into captivity.

[6] A. V., "Make them to howl."

[7] I. E. does not describe this form as a compound of Hithpael and Pual, but as the Hithpolel, which is a conjugation by itself, regularly formed of verbs ע"ו and ע"ע, but exceptionally of other verbs.

[8] Comp. the phrase לך נאה לשבח "It is becoming to praise Thee," which is frequently met with in the Hebrew liturgy.

[8a] That is, the watchmen whom thou wilt appoint for thyself, while the bearers of good tidings mentioned in the preceding verse are appointed by God. The Hebrew text has the words צופים שיש לך "watchmen that are unto thee" as the explanation of צופיך "thy watchmen," but it is difficult to see why this possessive pronoun should require the explanatory paraphrase, more than the very many others in the Bible. The word שיש is perhaps a corruption of שים "appoint," and קול צופיך is to be translated accordingly: "Let there be the voice of thy own watchmen."

[9] A. V., "Thy watchmen shall lift up the voice; with the voice together shall they sing."

Comp. "That thou, Lord, art seen face to face" (Num. xiv. 14).

9. פצחו *Break forth.* A poetical expression for "speak." The word has the same meaning in Arabic.[10]

10. *Hath made bare His holy arm.* He has shown His strength. It is a figure taken from the hero that slays with the strength of his arm. אפסי *The ends of.* Some consider this word as hap. leg., its meaning being found from the context. According to others, it is to be compared with באפסו=באפס "in his land" (ver. 4); ואפסי "and my land" (xlvii. 8).[11] To others the א is prosthetic; they compare, therefore, אפס with פיסת "a handful" (Ps. lxxii. 16).[12] I connect it with מי אפסים "waters to the ankles" (Ez. xlvii. 3).[13] It is not in the least surprising that the text attributes to God hand, foot, heart, and mouth; the meaning of such figures is well known. He who speaks, as well as he who is addressed, is a human being; the idea is therefore clothed in such language as can be understood by man.[14]

11. *Depart ye* from Babylon, according to R. Moses Hakkohen. I think that these words are addressed to those that are still in exile among the nations. The repetition of "Depart ye" is to indicate that it is to be done immediately. Comp. "Turn in, my lord, turn in to me" (Jud. iv. 18). *From thence.* Every one from the place of his exile.[15] *It is unclean, touch not,* that is, keep away from the heathen nations. *Go ye out of the midst of her.* Every one shall go out of the country of his exile.[15] Babylon

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[10] Comp. I. E. on xiv. 7.

[11] The phrase אני ואפסי עוד is according to this explanation, to be translated "I and my land shall remain for ever." A. V., "I am, and none else beside me." According to I. E. "I am, and none besides."

[12] It is difficult to see the connection between פיסת "handful" and אפסי "ends." The latter is perhaps according to this translation to be rendered like מְלֹאָה "the fulness of" or "the inhabitants of."

[13] The meaning of אפס is according to this explanation, "ankle" "extremity," and אפסי ארץ "the extremities of the earth," or "the ends of the earth."

[14] This observation is made here by I. E. as if he wanted to refute the opinion of those that try to explain here the "arm of the Lord" by "Messiah."

[15] שָׁם "there" seems to point to one certain place, but since no such place is mentioned before, its meaning must be found from the context. R. Moses Hakkohen, who refers this whole section of the book to the Babylonian captivity, understands by "there" the city or country of Babylon. I. E.

has not been mentioned in any of these chapters.[16] הברו *Be ye clean.* It is Niphal. The Dagesh, which usually compensates for the omitted letter, is here left out, because ר is a guttural letter.[17] *Ye that bear the vessels of the Lord.* The Israelites, who are the bearers of the law.[18] Some refer these words to the Levites, who are the bearers of the Holy Ark; but I prefer the former explanation.

12. *Not with haste*, as was the case at the departure from Egypt. *For the Lord*, that is, the Glory of the Lord,[19] *is going before you.* ומאכפכם "And your gatherer," that is, he who gathers the people scattered by the exile. I however, explain it "and your rereward;" God will surround them from all sides; His Glory will be before and behind them. Comp. מאסף "rereward" (Num. x. 25).

13. The passage which follows offers great difficulties. The Christians refer it to Jesus, and explain "my servant" to indicate the body. This is wrong; the body cannot be wise, even during the life of man. Again, what is the meaning of "he shall see his seed" (liii. 10), "he shall prolong his days" (ib.)? This was not in fact the case. Again, "and he shall divide the spoil with the strong" (liii. 12).[20] The best proof,[21] however, is the

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who refers this section to the period of Messiah, understands by the word שָׁם all the countries whither the Jews came during the exile. It is, however, strange that שָׁם is explained by I. E. to refer to one country only and to require paraphrasing like מְקֹמָהּ, since it could easily be connected with כל הגוים "all the nations." The parallelism of the verse (שם=מתכה) perhaps gave rise to this explanation.

[16] That is from c. l., if we are to consider "the north" (xlix, 12) and "Babylon" to be the same (see I. E. ad locum); or, if not, from c. xlix., since Babylon is mentioned xlviii. 20.

[17] The root of the word is ברר; the one ר being omitted, a Dagesh in the other is required for its compensation, instead of which the preceding short vowel (Pathah) is produced into the long Kamez: although ר is no guttural letter, it shares this property with the gutturals.

[18] The Law (תורה) is called here according to I. E. כלי יי "the vessels" or "the instruments" of the Lord, because it is the means by which God makes mankind holy and happy.

[19] Comp. I. E. on xviii. 4, and Note 10.

[20] This, if taken literally, was not the case; if in any figurative sense, the whole argument is destroyed which is based on the supposition of a minute coincidence of the facts here predicted with the incidents in the life of Jesus.

[21] ראיה גמורה means literally a perfect or complete proof. The first proof

circumstance that this passage is preceded by "the Lord will go before you," etc., which undoubtedly refers to the Israelites, and is followed by "Sing, O barren," etc., which is likewise addressed to the Israelites. *My servant.* The Israelites, who are the servants of the Lord, and are now in exile. Many believe that Messiah is meant by this expression, because our ancient teachers said that Messiah was born on the day on which the temple was destroyed, that he was, as it were, bound in chains, etc.;[22] but many verses in this passage cannot be explained on this supposition. Comp. "He is despised and rejected of men," "he was taken from prison and judgment," "and he made his grave with the wicked," "he shall see his seed, he shall prolong his days." The Gaon R. Saadiah refers the whole passage to Jeremiah. His explanation is beautiful; he says: "*he shall scatter many nations*" by his words, by his prophecy. Comp. Jer. i. 10. *As a tender plant.* Jeremiah was young when he began to prophesy (Jer. i. 6). *And the Lord hath laid on him the iniquity of all of us; he took away the sin of many.* Comp. "Remember that I stood before thee, to speak good for them, and to turn away the wrath from them" (ibid. xviii. 20). *He is brought as a lamb to the slaughter.* Comp. "But I was like a lamb or an ox that is brought to the slaughter" (ibid. xi. 19). *And he shall divide the spoil with the strong.* Jeremiah received presents and gifts from the Babylonian chief of the guard (ibid. xl. 5). But I think that this passage must be connected with the chapters that precede and follow. What reason is there for mentioning Jeremiah here after some of the comforting prophecies, and before others of the same kind? The singular, "my servant," is used because the prophet speaks of every one that is a servant of the Lord and suffers in exile, or because עבדי (= ישראל עבדי "my servant Israel,") refers to the whole nation; the latter reason is more probable. *My servant shall be wise*, etc. My servant shall see

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was a negative one, but the proof introduced with these words is a positive one that the chapter refers to Israel or to the prophet.

[22] Comp. Midrash Rabba, Echa i. 16. The passage must be taken in a figurative sense, namely, that on the day on which the temple was destroyed, it was already decreed, by the Almighty that it should again be rebuilt, but that the restoration would be dependent on the return of the Israelites to God and to His word.

and understand, that he will again be high and exalted. נישא *Exalted.* It is Niphal.

14. שממו *Were astonished.* Comp. וישממו "and shall be astonished" (Lev. xxvi. 32). Every one will be surprised at the sight of the servant of the Lord. *Many.* The heathen nations. כן מישחת מאיש מראהו *His visage is so marred more than any man.* Supply לאמר "saying" before this sentence.[23] מישחת *Marred.* It is an adjective. ותארו *And his form.* It is in form similar to רחבו "his breadth" (Exod. xxv. 10).[24]—It is a well-known fact that many people in the world imagine the Jew a being altogether different from his fellow creatures; they ask, "Has the Jew a mouth, an eye, etc.?" This is the case among Mahometans as well as among Christians.

15. *So shall he sprinkle many nations*, etc. This verse is the explanation of the words "he will be high and exalted." As it was true[25] that his form was destroyed in the sight of those that saw him, so truly will come the time when their oppressors[25a] will be punished. יזה *He will sprinkle* the blood of many nations. Then *kings shall shut their mouths at him.* בישבילו=עליו for him. *That which had not been told them, they have seen.*[25] They, the heathen peoples, could not believe that Israel would ever be delivered.

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## CHAPTER LIII.

1. *Who hath believed*, etc. Then the Non-Israelites shall say, Who would have believed, that it would turn out as we have

[23] That is, the words "His visage is so marred more than any man" are the *expression* of the surprise felt at the sight of the servant of God, not as suggested by some commentators, the *cause* of the surprise. A.V., "His visage was," etc.

[24] The two words, as in the printed editions of the Bible, are not quite alike; the one has Kamez in the first syllable (רָחְבּוֹ), the other Holem (תֹּאָרוֹ); this leads to the conjecture that I. E. read תֹּאָרוֹ.

[25] The words of the Hebrew text are כאישר היה כן אכיתנו, but if we compare them with the corresponding words in the antithesis, we are inclined to correct them into: כאשר היה זמן "as there was a time."

[25a] The Hebrew text has מהם "of them" and refers to הראים "those that saw them" mentioned before; but both must be understood to refer to the enemies and oppressors of the Israelites. [25] A. V., "Shall they see."

heard. *And to whom has the arm of the Lord been revealed,* as it has been revealed to Israel?

2. *And he grew up*, etc. That Israelite who is the servant of the Lord,[1] or the whole nation of the Israelites, *grew up*[2] *before him*, that is, before the Lord, *as a tender plant*—comp., "his branches shall spread" (Hosea xiv. 7)—*and as a root out of dry land*, that neither produces fruit, nor distinguishes itself by its size. *He hath no form.* This expression has the same meaning as the phrase ותארו מבני אדם "and his form was marred more than that of the sons of men" (lii. 14). ולא מראה ונחמדהו = ולא מראה ולא נחמדהו "there is no beauty, nor do we desire him;" the negation לא before מראה, refers also to נחמדהו; comp. Prov. xxi. 14.

3. וחדל אישים He ceased to be counted with men.[3] איש מכאבות *A man of sorrows.* The servant of the Lord, or the whole nation of the Israelites; in the latter case איש is to be compared with the same word in the phrase יי איש מלחמה (Exod. xv. 3),[4] and to be explained "a being;" it is in the construct state. *Sorrows, grief.* The troubles which Israel has to suffer during the exile are meant. *And we hid, as it were, our faces from him.* Even in our days there are people who turn aside at the sight of a Jew, lest they may be obliged to assist him.

4. *Surely he hath borne*, etc. The summary of this verse is: We have caused him grief, and he has borne it; he has endured our sorrow, that is, the sorrow which we have inflicted upon him, and we thought that he was stricken, etc. נגוע *Stricken.* Comp. נגע "plague" (Lev. xiii. 5). מֻכֵּה *Smitten of.* It is in the construct state. *Smitten of God and afflicted.* While we deserved to be afflicted with all this grief, because our religion is false, it came instead upon Israel, who follow the true religion. Comp. "All we like sheep have gone astray" (ver. 6).

5. מחולל *Slain.*[5] Comp. חלל "slain" (Deut. xxi. 1). *The chastisement of our peace was upon him.* The chastisement was inflicted upon him for the purpose of prolonging our peace, as we see; for *With his stripes we are healed.* The meaning of this verse is: God will in future visit those nations that trouble

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[1] That is, the prophet.
[2] A. V., "For he shall grow up."
[3] A. V., "And rejected of men."
[4] Comp. I. E. on xl. 26, and Note 59.
[5] A. V., "Wounded."

Israel with punishment (comp. Joel iv. 21): but at present "the chastisement of our peace is upon him;" for it is well known that so long as Israel is in exile, the heathen peoples will enjoy happiness; while of the time of our deliverance it is predicted, "And there will be a time of trouble" (Dan. xii. 1); moreover, when the angels said, "All the earth is dwelling in peace;" one of them asked, "How long wilt Thou not pity Jerusalem?" (Zech. i. 11, 12), because he thought that so long as the heathen people have peace, Jerusalem would not find mercy.

6. *All we like sheep*, etc. At last they will acknowledge the truth; that it was an error to think "him smitten of God" (ver. 4), comp. "Surely our fathers have inherited lies," etc. (Jer. xvi. 14). הפגיע *Hath laid.* Lit. "Hath caused to meet;" comp. ויפגע "and he alighted" (Gen. xxviii. 11). עון Lit. "iniquity;" here it means the punishment for the iniquity. Comp. עון "punishment" (1 Sam. xxviii. 10; Gen. xv. 16;[6] Lam. iv. 6). Some explain הפגיע "he caused to pray;" עון has, according to their opinion, the usual meaning "iniquity;" and the sense of the whole phrase is: God will accept the prayer of Israel, that peace shall be on earth. Comp. "And seek the peace of the city," etc. (Jer. xxix. 7). But עון in this sense, joined with הפגיע בו, is rather an unusual construction.[7]

7. נגש *He was oppressed.* It is Niphal. *Yet he opened not his mouth.* This requires no explanation; for this is the case with every Jew in exile; when he is insulted he dares not reply, especially the pious one who devotes himself only to the service of God, and does not care for worldly prosperity; nor does he know any prince or chief whom to ask for assistance, when

[6] The passage referred to is כי לא שלם עון האמרי "for the iniquity of the Amorites is not yet full" (A.V.). It requires, however, to be proved that עון in this passage means "punishment."

[7] If פגע ב means "to pray to," the meaning of the Hiphil הפגיע ב is, "to cause to pray to," and also, "to accept the prayer," if the noun governed by the preposition ב is the same as the subject to the verb הפגיע; and הפגיע בו is to be translated, "He caused to pray to Himself;" if, therefore, the phrase הפגיע בו is followed by a noun in the accusative, this must express either the person who is caused to pray, or the object of the prayer. The accusative עון is neither the one nor the other, since in the latter case, not "the iniquity" but "the atonement for the iniquity," not "the punishment," but "the cancelling of the punishment," (not עון but כפרת עון) is the object of the prayer.

oppressed by man. The phrase "Yet he does not open his mouth," is repeated to express the continuity of this fact.

8. *He was taken*, etc. God redeemed Israel; namely, those of them that were righteous. God took them from prison, where they were kept by the judgments of vengeance. ישוחח *Shall declare.* Comp. שיח "speak" (Job. xii. 8). Who could have told his generation that this could happen, since "they were already as cut off out of the land of the living." *For the transgression of my people was he stricken.* Every nation will think: Israel was stricken because of our sins; comp. "he was slain for our transgressions" (ver. 5). The construction of the sentence is: For the transgression of my people plagues came over them. למו=להם "To them," that is, "to the Israelites."

9. Some refer this verse to those Israelites that die in exile; others derive במתיו from במה "high place;" comp. במתימו "their high places" (Deut. xxxiii. 29), and refer it to the building erected over the grave; so that קברו=במתיו "his tomb." עשיר=רשע *Wicked.*[8] The heathen nations that are rich in comparison with Israel are meant. I think that this verse describes the trouble of the Israelites in exile, which is so great, that they long to die with the nations; comp. "Let me die with the Philistines" (Jud. xvi. 20). As to ויתן "he longed to give;"[9] comp. וילחם "and he intended to fight"[9] (Jos. xxiv. 9). That this longing for death is caused by the great pains, may be inferred from the words which follow: "because he had done no violence." The heathen nations oppress Israel without cause; he neither deserves such ill-treatment, by any wrong act nor by any ambiguous, deceitful word. If the objection should be made that בָּמוֹת does not change in the construct state into בָּמוֹת, as is the case in בָּמֹתָיו, I answer, that this noun has two forms in the plural, like סרים "officer:" סָרִיסֵי (Gen. xl. 7); and סָרִיסֵי (Est. vi. 14).

10. דַּכְּאוֹ *To bruise him.* It is in form similar to דַּבְּרוֹ, "to speak with him" (Gen. xxxvii. 4). It is Piel. החלי *He hath put*

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[8] A.V., "Rich."

[9] A. V., "And be made." "And warred."—The passage refers to Balak, King of Moab, who did not, in fact, fight with Israel, but sent for Balaam to curse them. The imperfect used in this sense is called by the grammarians imperfectum conatûs.

*him to grief.* It is a verb ל״ה, but conjugated like a verb ל״א ;[10] comp. תחלואיה אשר חלה "the sicknesses which the Lord hath laid upon it" (Deut. xxix. 21). *God was pleased to bruise him*, to chastise him with exile. אם תשים אשם נפשו *If his soul shall set his guilt*[11] before him, that is, if he will confess and fear the Lord.[12] *He shall see his seed, he shall prolong his days.* He and his children will enjoy the salvation, which the Lord will grant them. This refers to that generation which will return to God, that is, to the law of God, in the days of Messiah. *And the pleasure of the Lord shall prosper in his hand.* The true religion shall prosper, all nations will accept it.

11. מעמל נפשו יראה ישבע *For the travail of his soul he shall see, he shall be satisfied.*[13] He shall see the reward of his forbearance, and shall find his desire fulfilled; or he shall enjoy prosperity in such a degree that he will be satisfied, because בדעתו יצדיק צדיק עבדי לרבים *By his knowledge he will cause many to be just.*[14] He will teach the nations how to live according to the Law. *And he shall bear their iniquities.* Israel will sympathise with the heathen nations in their misfortunes, which have come upon them for their many sins; although they do not sympathise with Israel in his afflictions. The meaning of the phrase might also be this: The Israelites will pray to God for the other nations, and thereby take away their sins; comp. (Zech. xiv. 18).[15] I

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[10] The Hiphil of the verb ל״א has Hirek in the second syllable followed by יא, *e.g.* קרא "he called," הקריא, while the Hiphil of the verb ל״ה has Kamez followed by ה, *e.g.* קרה "he met," הקרה. This distinction is, however, not always adhered to: so here החלי, the apocopated form of החליא, instead of החלה the root being חלה.

[11] A. V., "When thou shalt make his soul an offering for sin."

[12] The corresponding words of the Hebrew text are יראת השם. But they are not required at all for the explanation of the words in question, and are besides, in no grammatical connection with the preceding words. They are superfluous, and are probably nothing more than a repetition of the succeeding יראה, which was wrongly changed into יראת ה׳.

[13] A. V., "He shall see of the travail of his soul, and shall be satisfied."

[14] A. V., "Shall my righteous servant justify many."

[15] The passage referred to, "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague," etc. indicates, according to the opinion of I. E., that the Egyptians (and other nations likewise) shall come up to Jerusalem, and tell the Israelites of their distress; the Israelites will then pray for them, or join them in their prayer, and God will send the relief and comfort prayed for.

approve of the latter explanation, since its correctness is evidenced by the words which follow.

12. *Therefore will I divide him*, etc. All commentators agree that in this verse the prophet speaks of those that die for the unity of God, explaining the expression ברבים *with the great*—comp. רב "chief" (Est. i. 8)—to signify "the prophets," and understand by עצומים *the strong* "the patriarchs."[16] According to this explanation the meaning of the whole verse is, "The merit of those that die for the unity of God, is equal to the merit of the prophets and patriarchs." We know that this is true, but the subject has no connection with the context of this chapter. I explain it as follows: I will certainly give to Israel a portion of the spoil and booty taken from many nations; מן עצומים = את עצומים "of the strong;" comp. את העיר "from the city" (Exod. ix. 29). תחת *For*. The reward for having poured out, etc. הערה *He poured out*. Some render it, "he has discovered;" that is, "he has done publicly." I think it is to be compared with ותער "and she emptied" (Gen. xxiv. 20), though of a different conjugation,[17] and especially with אל תער נפשי "do not pour out my soul" (Psalm cxli. 8), and to be rendered "he poured out." ואת And with. פשעים *Transgressors* of the word of God. *And with the transgressors he was numbered*, etc. Israel was considered like people that transgress the will of God. *And he bare the sin of many*. In consequence of the troubles of Israel, the other nations had peace; the punishment which the latter deserved was inflicted upon the former. *And made intercession for the transgressors*. He prayed to God for the transgressors. Comp. Jer. xxix. 7. By "the transgressors," the heathen nations are meant.[18]

I have thus explained the whole passage, on the supposition that it refers to Israel;[19] but my opinion is, that "my servant,"

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[16] The prophets and patriarchs are the founders of the nation of Israel, therefore the adjectives רבים "great," and עצומים "mighty" are properly applied to them; but there is probably no special reason why the former should refer to the prophets and the latter to the patriarchs, and not the reverse.

[17] תְּעַר the apocopated form of תְּעָרֶה is Piel, הֶעֱרָה is Hiphil.

[18] That vexed and illtreated Israel.

[19] The explanation given in the whole chapter seems to be only a concession made to the general opinion, that these chapters, from xl.—lxvi., have no inner connexion throughout, and that in this portion עברי "my servant" refers

mentioned here (lii. 13), is the same as that of xlii. 1, xlix. 3, liii. 11, the same who says of himself, "I gave my back to the smiters," etc. (l. 6). In my commentary on chap. xl., I mentioned briefly the leading principle of my opinion, which considers all these chapters (from xl.) as connected with each other.[20]

## CHAPTER LIV.

1. *O barren, thou that didst not bear.* The congregation of Israel is called "barren" and "a woman that did not bear"—the latter attribute being the explanation of the former—because of its small number. צהלי, פצחי. I have already explained these two words.[1] לא חלה *That didst not travail with child.* Comp. חיל "trembling" (Ex. xv. 14); repeat עקרה "O barren" before לא חלה. מבני בעולה *Than the children of the married wife*, that is, than the children of Babylon,[2] according to the opinion of R. Moses Hakkohen, but I think, that every nation that has a husband (בעל), that is, every nation that has its own king, is meant here by בעולה "the married wife."[3]

2. *Enlarge the place of thy tent*, because of the larger number of thy children. יטו *Let them stretch forth.* Let "the children of the desolate" stretch forth, or let people stretch forth;[4] comp.

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to Israel. His own opinion is, that "the servant of the Lord is the prophet, who was in Babylon in exile with his brethren, illtreated there and insulted not only by the Babylonians, but also by those Israelites, that did not believe in his divine mission, but ultimately, when his words were proved to be true by facts, honoured and respected by all.

[20] Comp. I. E. on xl. 1, xlix. 8, lii. 13.

[1] Comp. I. E. on xiv. 7, lii. 9, and x. 30.

[2] The explanation introduced by the words על דעת רמ"ה ועל דרך אמת, "This is the opinion of Rabbi Moses Hakkohen, but I think," refers doubtlessly to the words בני בעולה, "the children of the married woman." The opinion of R. Moses Hakkohen is missing in the printed edition of this Commentary.

[3] This is again an allusion to the difference of opinion between R. Moses Hakkohen and I. E., regarding the subject of these prophecies (xl.—lxvi.). They both agree in the meaning of the figure; but while the one applies it to Babylon, the other applies it to all countries whither Jews have been dispersed through the Roman exile.

[4] Comp. I. E. on ii. 4, and Note 5.

ויאמר "and one said" (Gen. xlviii. 1). אל תחשכי *Prevent*[5] *not*, the people from stretching forth the curtains of thy tent. *Thy cords.* The cords of thy tent.—The restoration of the towns and villages is meant by this figure.

3. תפרוצי *Thou shalt spread.*[6] Comp. ופרצת "and thou shalt spread abroad" (Gen. xxviii. 14). Some connect it with פרץ "to break forth"[7] (2 Sam. vi. 8). *And thy seed*, etc. This is the explanation of the preceding figure. יושיבו *They shall make to be inhabited.* The third person plural "they" refers to זרעך "thy seed."[8]

4. לא תחפירי *Thou shalt not be ashamed.* Comp. וחפרה "and shall be confounded" (xxiv. 23). *Fear not*, while being in exile. *The shame of thy youth.* The exile of the youths is to be understood;[9] or the phrase refers to the period of the first and second temple,[10] when the Israelites were sometimes visited with great calamities. *Thy widowhood.* The loss of thy independence.

5. עֹשַׂיִךְ, בּוֹעֲלַיִךְ *Thine husband, thy Maker.* As to the use of the plural,[11] comp. בְּעֹשָׂיו "in Him that made him" (Ps. cxlix. 2); אלהים "God;" אדונים "Lord;" I have explained this in my commentary on Genesis (i. 1).[12] בועליך "Thine husband" is here used for מלכך "thy King," and עשיך "thy Maker" for

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[5] A. V., "Spare not." [6] A. V., "Thou shalt break forth."

[7] That is, to break forth from within the boundaries of the place in order to occupy a larger space.

[8] I. E. makes this observation, as if to say, that in spite of the change in number (ירש sing., יושיבו pl.) the noun זרעך is the subject to both verbs.

[9] This is the translation of the words רמז לגלות עלומיך; but עלומיך is rather suspicious; for first, the third person עלומיה is required; secondly, I. E. would not have used the same word in explaining the phrase. From the context we may infer that גלות מצרים "the stay of the Israelites in Egypt is meant."

[10] עלומיך, according to this explanation, is "thy vigour" or "the period of thy vigour"—that is, the period of the independence of the Israelites, the opposite of אלמנותיך "thy widowhood," the period of weakness and bereavement. According to the former explanation, עלומיך "thy youth" refers, as suggested in the preceding note, to the time when the Israelites had not yet taken possession of their land; אלמנותיך, "thy widowhood," to a later period, when they had been dispossessed of it.

[11] עֹשַׂיִךְ, בּוֹעֲלַיִךְ instead of עוֹשֵׂךְ, בּוֹעֲלֵךְ.

[12] I. E. calls this form דרך כבוד (pluralis majestatis), and compares it with the use of the plural in modern languages in addressing one person, and with the plural used by sovereigns when speaking in their edicts of themselves.

אלהיך "thy God."[13] *The God of the whole earth shall He be called.* All nations will accept the divine Law. Comp. "For then will I turn to the people a pure language that they may all call upon the name of the Lord," etc., (Zeph. iii. 9).

6. *As a woman forsaken,* etc. "The reproach of Israel's widowhood," the scorn heaped upon the Israelites by other nations, for not having a king of their own, having been mentioned before (ver. 4), the prophet continues in the name of God: Israel has been, it is true, like a woman that is forsaken, and has grieved at the absence of her husband, but her husband is yet alive, etc.; comp. "thy Maker is thy husband," etc., (ver. 5) —עצובת "grieved" is an adjective, not a participle, which it resembles in form—the text continues therefore, "the Lord hath called thee."[14] ואשת נעורים כי תמאס *And like a wife of youth, when she is refused,*[15] thou hast been.

7. ברגע *For a moment.* The preposition ב is here pleonastic as in בתחלה "at the beginning" בראשונה "at first."[16] Some say that the meaning of רגע is "rebuke;" comp. רוגע "who rebuketh."[17] (li. 15); their opinion is supported by the parallelism of the verse.[18]

8. בשצף *In a little.* It is hap. leg. With *everlasting kindness,* etc. This is the opposite of the idea expressed in, "I hid my face for a moment." The kingdom of Israel will remain for

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[13] The Hebrew text has the words והנה טעם בועליך כמו מלכך ואלהיך כמו. Lit. The meaning of "thy husband" is "thy king and thy God," as *e.g.*; in his remark on בעולה (ver. 1), I. E. says that the king is the husband of the country; we separate therefore ואלהיך from מלכך, and consider it as the explanation of ועשיך, which is to be supplied; the emended text would be ועשיך כמו ואלהיך.

[14] The Lord hath called thee to come unto Him, as the husband calls his wife, after having left her for a short time.

[15] A. V., "When thou wast refused."

[16] The Hebrew text has בראשן; but since this word has the meaning "in the first month," it is to be emended into בראשנה, "at first;" comp. I. E. on i. 26.—The ב in ברגע may justly be considered as superfluous, since רגע is here used as a noun, and the accusative without the preposition ב would likewise express the duration of time. This is not the case with בתחלה, which without the preposition is a noun, "the beginning;" with the preposition it is an adverb meaning "at first."

[17] A. V., "That divided."

[18] By the parallelism רגע is the opposite of רחמים "mercy."

ever (comp. Dan. vii. 27); and the days of the exile, though many, will be like a moment in comparison with the everlasting days of the future happiness.

9. *The waters of Noah.* The flood that was in the days of Noah. *This*, namely, the punishment, which I decreed, and the comfort which I promised.[19] *And as I have sworn, that the waters of Noah*, that is, a flood like that in the days of Noah, *should no more go over the earth.* Comp. "Neither will I again smite any more every thing living as I have done," (Gen. viii. 21). *That I would not be wroth with thee*, etc. This expression is used because Israel has been compared with a forsaken woman.[20]

10. *The mountains shall depart*, etc. It is possible that the mountains should depart, but my kindness cannot depart from thee. *The covenant of my peace*, etc.[21] A figure taken from the mutual promise between husband and wife, who live together in peace and happiness. תמוטינה *Shall be removed.* It is the same form as תשובֶינָה (Ez. xvi. 55); the plural feminine of the verb ע"ו has two forms.[22]

11. סוערה "Tempestuous;" comp. סוער (Jon. i. 11); or "Tossed with tempest." Jerusalem is meant.[22a] פוך A precious stone of black colour. Some think that it is the same as נפך, "an emerald" (Ex. xxviii. 18). *Thy stones*, which will be required for the building. ספירים *Sapphires.* Precious stones of red colour, as I have explained[23] (Lam. iv. 7).

12. כדכד *Agates.* It is hap. leg.; it is the name of a precious

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[19] The punishment is compared with the flood, the comfort with the promise which was then given by the Lord, that the flood should never be brought again.

[20] I. E. could better refer to the same word קצף "wrath," used before (ver. 8).

[21] I. E. seems to have read שלמך "thy peace," instead of שלמי "my peace."

[22] נָה with preceding Sheva, and נָה with preceding Segol (ֶנָה); *e.g.*, תָּשַׁבְנָה and תְּשׁוּבֶינָה

[22a] The Hebrew text has the words והיא זאת ירושלים; either והיא or זאת is superfluous, or בת is to be read instead of זאת.

[23] Saadiah is of opinion that ספיר signifies a stone of white colour, because of the expression לבנת הספיר, "the white colour of the sapphire" (Ex. xxiv. 10). I. E., however, explains the latter phrase, "the pavement of a sapphire stone," and infers, by means of the rule of parallelism, that ספיר has the same colour as פנינים, of which the verb אדמו "they are red" is used (Lam. iv. 7).

stone. וּשְׁמַשְׁתַּיִךְ *And thy windows.* It is derived from שמש "sun." It signifies the apertures, which are closed with glass[24] in stately palaces. וּשְׁעָרַיִךְ *And of thy gates.*[25] And the windows of thy gates.[26] אַקְדַּח *Carbuncles.* A precious stone. The א is prosthetic; comp. קדחה "is kindled" (Deut. xxxii. 22). *To stones that are desired*, that are not like those stones which are thrown about, and are of no value.

13. לְמוּדֵי Taught of. It is an adjective,[26a] and is used as a synonym of תלמיד "pupil." וְרַב *And great shall be.* It is a verb; the ו turns the past into the future.

14. תִּכּוֹנָנִי *Shalt thou be established.* It is Hithpael. The ת is omitted and compensated by the Dagesh in the כ. *In righteousness*, etc. Israel will do justice to all, and will oppress no people, as the heathen nations are used to do.[27] *Thou shalt not fear.* For the sin of oppression and violence deprives the state of its power.

15. גּוֹר יָגוּר. According to R. Jonah: "they will surely gather together;" comp. מְמֻגּוֹרוֹת "barns,"[28] (Joel i. 17). The meaning of the whole verse is accordingly: "Is it possible, that any alliance should be made except with my permission?" (The alliance between Gog and Magog is here referred to.) "He who is now thy ally, and will then become thy enemy, will

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[24] שמישה is the name of the aperture through which the sunlight (שמש) passes into the house; in the earlier centuries they were not filled at all, or they were closed with oil paper; in the time of I. E. glass windows seem to have been introduced, but only in houses of a grand style. Here still more is promised. Precious, transparent stones shall be used as windows in all houses, and even over the gates. The Hebrew text has: והן בחלונות ישימו זכוכיות; it is rather difficult to find the meaning of these words; in the inverted order they read very well והן זכוכיות ישימו בחלונות "and these are transparent things which are put in the windows."

[25] A. V., "And thy gates."

[26] The words of the Hebrew text, והם המשמשות על השער, require some emendation. Firstly, there is no noun to which the masculine pronoun והם "and these" could refer; secondly, שכישות is derived from שמש "sun," and not from the verb שמש "to serve" or "to attend;" thirdly, the word which they explain is missing; the original words are perhaps the following: ושערך ׳ שמשות שעריך והן השכישות על השער. The translation is based on this suggestion.

[26a] Comp. c. iii., Note 5.

[27] המלכים "the kings" of the Hebrew text is perhaps a corruption of המלכות, a general term, used to signify the governments by which the Israelites were kept in a sort of slavery and degradation.

[28] Lit., "the places where the corn is gathered together."

fall."[29] I take גור יגור in its usual meaning and explain the verse thus: Can there dwell any stranger with thee in my land, except it be with my will; he who desires to dwell with thee in my land, עליך יפול *must surrender to thee.*[30] The verb נפל has here the same meaning as in אל הכשדים אתה נופל "thou fallest away to the Chaldæans" (Jer. xxxvii. 13); and in על פני כל אחיו נפל "he surrendered to all his brethren" (Gen. xxv. 18); namely: "to submit to the authority of."[31]

16. *Behold, I have created the smith*, etc. It is a figurative expression. ומוציא כלי למעשהו *And that bringeth forth a vessel for its work.*[32] That bringeth forth a vessel out of the fire, to finish it. *And I have also created the waster to destroy* the instrument of the smith.

17. יוצר עליך That is formed against thee. *Shall not prosper*, to become what it is destined to be; but it will be broken. יוצר *Is formed.* It is Hophal, similar in form to יוסר "is taken away," (Lev. iv. 35). *And every tongue*, etc. This is the explanation of "any weapon," etc.[33] *Thou shalt condemn.* All nations will accept the religion of Israel, who will prove to them the falsity of the faiths they have hitherto followed. *The heritage* which they will receive from the Lord, that is, the Law or the Holy Land.

## CHAPTER LV.

1. הוי *Ho!* It is the sign of the vocative. *Ho, every one that thirsteth*, etc. With these words the Lord will address those

[29] This explanation seems to be based on the meaning of the two prepositions אתך and עליך; את "with" indicates alliance, friendship; על "against," enmity and war.

[30] A. V., "Shall fall for thy sake."

[31] In his commentary on Gen. xxiii. 18, I. E. gives three meanings of the verb נפל in the two passages quoted here: 1. His lot or portion fell. 2. He went away. 3. He died. The meaning adopted here "to surrender," is not even mentioned there.

[32] A. V., "An instrument for his work."

[33] This same opinion, that the phrase "every tongue," etc., is the explanation of the preceding verse, is indicated by I. E. in his remark on ver. 16, at the beginning, "It is a figurative expression."

who will then be desirous to accept the Law. *And he that hath no money* to buy, that is, that has not the means required for study. *Buy and eat* the wisdom. Comp.[1] "Eat this roll," (Ez. iii. 1). Wisdom is demanded by the soul as the food is demanded by the body. *Come ye* unto me, *Buy* for nothing, *And eat* without paying. *Wine and milk.* Each serves both for food and drink, as medical authorities assert.[2] Wine and milk are mentioned because the Law is compared with them.[3]

2. *Wherefore do you spend money*, etc. Wherefore will you labour in profane science[4] which is of no use to you. בדשן *In fatness.* Comp. דישן (xxx. 23). *Let your soul delight itself in fatness*, that is, in that happiness which the soul enjoys after its separation from the body by death.[5]

3. ולכו אלי *And come unto me.* Lit., Go away from your place toward me; comp. כורה אלי "turn in to me" (Jud. iv. 18).[6] *And your soul shall live.* That is, your soul shall live for ever after the death of the body, or you will receive new life through Messiah, when you will return to the Divine Law. *An everlasting*

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[1] As to the verb "to eat" being used in a figurative sense, signifying "to learn," "to perceive."

[2] The function of the drink is to dissolve the food and to accelerate its digestion; most beverages, according to I. E., are believed to contain no elements of nourishment, but in wine and milk both properties are found, they nourish and accelerate the digestion.

[3] Comp. Midrash Yalkut ad locum, and I. E. on Solomon's Song ii. 4.—No other passage of the Bible, however, can be adduced, in which the Law is compared with wine and milk.

[4] By the term חכמות נכריות "profane science," as contrasted with the knowledge of the Law, I. E. means hardly anything but speculative philosophy, metaphysics; because all practical sciences, especially the science of nature, is repeatedly recommended by I. E.; comp. his commentary on Exod. xx. 1.

[5] A second explanation is indicated by I. E. in the additional words או טעמו "or its meaning is;" the explanation itself is missing in the Hebrew text, or it is the same which is mentioned below (ver. 3.), and is likewise introduced by the words או טעם; the two words have therefore been omitted in the translation.

[6] הלך "to go" signifies removal from the place of him that speaks, בוא "to come," approach to it. The preposition אלי demands the verb ובואו, while the verb ולכו demands ממני; I. E. therefore explains the words ולכו אלי as an elliptical phrase, meaning, "and go from your place and come unto me." Comp. I. E. on xxxi. 1, Note 2.

*covenant*, that will never expire. *The sure mercy of David*, that is, like the covenant which I made with David and the kindness which I showed to him, promising him "my mercy will I keep for him for evermore," etc. (Ps. lxxxix. 29). It is also possible, that by "David" in this verse Messiah is meant, who will be of the family of David; as the prophet is sometimes called "Israel" for the same reason;[7] and the meaning of חסדי דוד הנאמנים is in that case: "for the kindness of Messiah is sure."[8] This explanation is supported by the next verse.

4. *Behold, I have given him*, namely, Messiah. לאמים "The people," the ל being radical; or "to the people," the ל being a preposition.[9] *For a witness.* Messiah will testify, that there is no other king, no other ruler of the world, than God. ומצוה And one that issues commands.[10]

5. *A nation, that thou knowest not*, which thou hast not known hitherto, *thou shalt call* to come unto thee; comp. "I called my servant," etc. (Job xix. 16). *And nations that knew not thee shall run unto thee.* This proves my explanation[11] to be correct. פארך *He hath glorified thee.* It is irregular;[12] there is no other instance of a perfect verb having this form; but there is one of the weak verb: עָנְךָ "He hath answered thee" (xxx. 19).

6. *Seek ye the Lord.* This appeal is made to the contemporaries of the prophet,[13] telling them to seek the Lord, since they knew that they would be redeemed from Babylon, and after

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[7] See I. E. on xlix. 3.

[8] That is, is everlasting, and therefore the covenant which will be made with you through him, will likewise be ברית עולם "an everlasting covenant." According to the first explanation the "everlasting covenant" promised here, is compared with "the everlasting covenant" which God made with King David.

[9] There are in Hebrew two words which signify "nation," namely: אֹם and לאֹם; pl. אֻמִּים (Ps. cxvii. 1) and לְאֻמִּים (xlix. 1).

[10] This remark appears to be quite superfluous, since מְצַוֶּה can hardly mean anything else; it is perhaps intended to indicate that it is not an irregular participle instead of מְצַוֶּה, but the construct state of the noun מְצַוֵּה "commander." See Kimchi ad locum.

[11] This refers to the opinion of I. E. that the prophecies contained in this part of the book, describe the time of Messiah yet to come; the verse before us supports that opinion, since the promise contained in it, has not yet been fulfilled.

[12] The regular form of the two verbs is: פְּאֵרְךָ, עָנְךָ.

[13] That were, together with the prophet, captives in Babylon. See I. E. on xl. 1.

that again from all other nations. *While He may be found* by those that seek Him. God is certainly everywhere at all times; but the meaning of this phrase is, "while the decree is not yet resolved upon:" in a similar way the phrase, "while He is near" is to be explained, namely, "while He permits His glory to rest upon the temple."[14]

7. *Let the wicked forsake*, etc. This is the explanation of "Seek ye the Lord," etc. *His way*. The way which he is accustomed to go. ואיש און מחשבתיו *And the unrighteous man his thoughts*. Supply יעזב "let him forsake." The principal points, "the thought and the deed" are mentioned by the prophet.[15] *He will abundantly pardon* the iniquities.

8. *For my thoughts are not yours*. You thought that I should punish you even after your return to me; but your thoughts are not mine; my intention is to do good to you. *Neither are your ways my ways*. My ways are righteous; comp., Are not my ways equal? are not your ways unequal? (Ez. xviii. 19).

9. *For as the heavens*, etc., *so are my ways higher*, etc. This is a figurative expression.[16]

10. *For as the rain cometh down*, etc. The rain watereth the earth, in coming down from heaven; for that purpose God sends it down, in order that seed may be given to the sower and bread to the eater.

11. *So shall my word*, etc. I shall fulfil all I spake to the prophets.

12. *For you shall go out with joy*. You will go out from the exile joyfully. *And be led forth with peace* to your land on horses and mules. If this passage be referred to the Babylonian exile, it was indeed literally fulfilled.[17] But if it is

[14] The words רמז לשבינה שהיא במקדש seem to be a new explanation, which is quite different from the preceding one "while the decree is not yet resolved upon." In the commentary Michlal Jofi the latter is assigned to the Talmud, the former to Don Isaak Abravanel. We conjecture therefore that the word או "or" before רמז has been dropped; and have restored it in the translation.

[15] According to I. E. דרך signifies the way of action, the practice, contrasted with מחשבה "thought," "plan."

[16] In the Hebrew text there is no proper distinction between this verse and the succeeding. משל should be separated from the succeeding words by a full stop. The conjunction כי, which follows, is not part of the commentary but of ver. 10, the text which is to be explained.

[17] Comp. Ezr. i. 3, sqq.

understood to allude to a future redemption, in that case comp. "And they shall bring all your brethren upon horses," etc. (lxvi. 20). Some refer it to both.[18] יִמְחָאוּ *Shall clap.* This verb is frequently met with in the Chaldee.[19] וּמְחָה "and shall reach" (Num. xxxiv. 11) is of the same root.[20]

13. הַנַּעֲצוּץ *The thorn.* Comp. הַנְּעָצוּצִים "the thorns" (vii. 19). The fir is undoubtedly better than the thorn. סִרְפָּד *The brier.* A kind of thorn. *And it shall be to the Lord for a name,* etc. He will perform wonders, in providing the wilderness with rivers, when Israel will return to Zion, and this will be to the Lord *An everlasting sign,* a miracle that will remain for ever.[21]

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## CHAPTER LVI.

1. *Keep ye judgment,* etc. You know that God will redeem you, and that He will bless you with all these benefits; keep, therefore, His judgments, for, if you do this, "salvation is near to come." We may learn from this verse that the coming of Messiah is delayed because of our sins.

2. *Blessed is the man that does this,* that keeps the following precepts, to observe the Sabbath, etc. מְחַלְּלוֹ *From polluting it.* It is certain that the ת in שַׁבָּת indicates the feminine gender;[1] the masculine pronoun וֹ refers to the masculine noun יוֹם "day," which may be supplied before שַׁבָּת, or to the verbal noun שְׁמוּר implied in the verb שָׁמֹר; for every verb implies a verbal noun,

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[18] To the Babylonian exile and the Roman exile.

[19] Comp. Dan. ii. 35, v. 19.

[20] The two verbs compared by I. E. are not the same, the one is ל״ה, the other ל״א; but א and ה interchange. The word מִנְזֶרֶת before וּמְחָה seems to be a corruption of וּמִנְזַרְתּוֹ; since יִמְחָאוּ is not derived from מָחָה, but the latter is, in the one passage quoted here, exceptionally used in the sense of מָחָא, "to join," "to clap," or "to strike."

[21] I. E. means either that the rivers and fountains produced in the wilderness by a miracle will remain for ever, and thus continually testify the glory of God, or that the miracle will be of such an extraordinary character, that it will for ever remain in the memory of mankind.

[1] It is generally believed that the ת in שַׁבָּת is radical and that it is formed from שָׁבַת, like גַּנָּב "thief" from גָּנַב "to steal." I. E. either derives the word from שׁוּב "to return," "to rest," or believes that one ת has been dropped.

if that is not directly expressed;[2] compare the remark of R. Moses Hakkohen on וַתִּצְפְּנוֹ (Jos. ii. 7), that the suffix refers to the verbal noun "the taking;"[3] compare also ברב יעצים תקום = ברב יעצים עצה תקום, "in the multitude of counsellors it is established"[4] (Prov. xv. 22), the word עצה being supplied.

3. *The son of the stranger.* The true proselytes. הַנִּלְוָה *That hath joined himself.* It is in the past tense with a prefixed ה, which is here equivalent to the relative אֲשֶׁר "that;" comp. ההלכוא "who went" (Jos. x. 24)[5]. יבדילני = יַבְדִּילֵנִי "The Lord will separate me." Comp. יאהבני "(my husband) will love me" (Gen. xxix. 32).[6] *I am a dry tree*, because I cannot have children.

4. *That keep my sabbath*, etc. The sabbath is mentioned, because it is a sign of the covenant between Him and those that keep it, on account of God having rested on it;[7] he who keeps the Sabbath is, therefore, a worshipper of the Lord.

5. יד *A place.* Comp. Deut. xxiii. 13.

6. *Also the sons of the stranger*, etc. The eunuchs are men-

[2] I. E. repeatedly mentions the rule that every form of the verb contains the verbal noun, which may be supplied, whenever required, either in the form of a masculine noun, or of a feminine one, according to circumstances. The suffix singular וֹ in וַתִּצְפְּנוֹ (Jos. ii. 4.) does not agree with the plural שני האנשים "the two men;" it is therefore explained to refer to the noun לֶקַח "the taking" contained in the verb ותקח "and she took," and the sense of the passage is accordingly: She took the two men and hid that fact. The subject to תקום (Prov. xv. 22) is עצה "counsel," which is contained in the participle יועצים "they that give counsel." The masculine suffix וֹ in מחללו is in the same way explained to refer to the masculine noun שמור "the keeping," contained in the participle שמר "who keepeth."

[3] A. V., "And hid them."

[4] A. V., "But in multitude of counsellors they (the purposes מחשבות) are established."

[5] The past of the Niphal of לוה is נִלְוָה, the participle נִלְוֶה m., נִלְוָה f. Because of the preceding בן הנכר the masculine is here required, and נִלְוָה is consequently the past, third person masculine; the ה, which before nouns and participles has a demonstrative character, has before the past or future of a verb the power of a relative pronoun. This latter case is, however, very rare.

[6] The vowel, which connects the suffix with the verb, is Kamez or Pathah for the forms of the past tense, Zere or Segol for the other forms. This rule, however, is not without exceptions, of which יַבְדִּילֵנִי instead of יַבְדִּילֵנִי is one.

[7] The words "on account of God having rested on that day" are part of the condition of the covenant; the Sabbath is to be kept, because God declared it holy when He created the universe in six days and rested on the seventh.

tioned before "the sons of the strangers," because they are the last named (ver. 3). Comp. "And I gave to Isaac, Jacob, and Esau, and I gave to Esau," etc. (Jos. xxiv. 4). *To serve him.* The service of the Lord consists in keeping His commandments.

7. *For mine house shall be called an house of prayer for all people.* Compare the prayer of King Solomon (1 Kings viii. 41).

8. *The outcasts of Israel*, that came from Babylon, Elam, and Assyria.[8] *Beside those that are gathered unto him*, that is, besides the proselytes. The meaning of the whole phrase is, *Yet* will I gather others to him, besides those that have already joined Israel. The suffix in לנקבציו[8a], "that are gathered unto him," refers to Israel.

9. *All ye beasts of the field*, etc. The idea connecting the following with the preceding verses is, that the righteous Israelites and the proselytes will return, but those that persevere in the worship of idols will not return. אתיו *Come.* It is imperative (comp. xxi. 12) of אתה "to come;" comp. ואתה, "and He came" (Deut. xxxiii. 2). God summons the idolatrous wicked nations, to come and devour the wicked of Israel, like wild beasts that devour each other.

10. *His watchmen are blind*, etc. The false prophets in Israel are meant, who were like blind watchmen during the day, and like dumb dogs during the night, that cannot guard the house and are of no use whatever. לנבח *To bark.* The word has in Arabic the same meaning. הזים *Dogs.*[9] It is hap. leg.; the ה is radical as in הורו והגו "conceiving and uttering" (lix. 13).[10]

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[8] The words of the Hebrew text are: כי אם עלו מבבל ומעילם ומאשור. It is impossible to make sense of these words; אם is probably the cause of the confusion, and if we replace it by הם, "they," we get a tolerable sense; this emendation has been adopted for the translation. But the whole remark of I. E. seems to be superfluous, for the meaning of "the outcasts of Israel" is well known. Another emendation suggests itself to the reader, namely, to alter אם into עמהם "with them;" and to translate the phrase thus: "For people of Babylon, Elam, Assyria went up with them" (the Israelites). The remark would in that case not explain the expression "outcasts of Israel," but the word לנקבציו; its proper place would then be at the end of the verse.

[8a] ולנקבציו of the Hebrew text is probably a corruption of ויו לנקבציו.

[9] A. V., "Sleeping."

[10] The Hebrew text has הורים והוגים; but since those words do not occur in the Bible, the words הרו והגו have been substituted for them. I. E. read perhaps הרים והגים instead of הרו והגו.

The participle Hiphil has always מ at the beginning.—R. Jonah says that the Targum renders הזים by ניימין "slumbering," because dogs are more addicted to slumber than all other animals.[11] *Loving the slumber.* Repetition of the same idea.

11. עזי נפש *Greedy.* The word נפש is mostly used in Scripture to express the "appetitive soul;"[12] comp. ונפשו מאכל תאוה "and his soul (abhorreth) dainty meat" (Job xxxiii. 20). All these dogs are useless; they do only harm, because of their strong, insatiable appetite, called עזות נפש "greediness;"[12a] "they can never have enough." The words which follow contain the explanation of the figure used here. *And they*, the dogs mentioned here, *Are the shepherds* of Israel, that cannot understand. הבין *Understand.* It is infinitive. לבצעו *For his gain*, for that which brings him profit; comp. מה בצע "what profit is there" (Ps. xxx. 10). מקצהו *From his quarter.* Every one from his quarter.[13]

12. *Come ye*, etc. The money which they acquire unjustly, they spend in feasting, and one shepherd says to his fellow-shepherd, "Come, let us buy wine." ונכבאה שכר *And let us fill ourselves with strong drink.* Let us make ourselves drunk.[14] Comp. סבאי יין "wine-bibbers" (Prov. xxiii. 20). *And to-morrow shall be as this day.* They do this not one day alone but day after day. יתר *More abundant.* It is an adjective. The morrow shall excel to-day in pleasure and feasting.

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[11] Dogs are employed as the guardians of the house, because their sleep is not very deep, but rather like slumbering which is interrupted by the least noise; they are, therefore, according to R. Jonah, called "the slumberers."

[12] Comp. I. E. on xxvi. 9, Note 9, and Eccles. vii. 3. Three kinds of נפש, "soul," are mentioned there; one of them, which is mostly understood by נפש, is נפש הצומחת or נפש המתאוה, "the vegetative or appetitive soul."

[12a] Lit., "Strength of appetite."

[13] This remark, which is usually made by I. E. to explain the use of the singular instead of the plural, is here superfluous; since the singular איש, and also לבצעו are preceding. The similar phrase, כל העם מקצה (Gen. xix. 4) was perhaps intended as an explanation of מקצהו, "everyone, from whatever quarter he might come."

[14] משכר in the Hebrew text is probably a corruption of נשתכר; and the quotation from the Book of Proverbs is to prove that the verb סבא means "to drink too much." Comp. I. E. on Deut. xxi. 20.—To explain שכר by משכר "of strong drink" would be wrong, since סבא does not govern the preposition מן "of;" and would not be supported by the phrase quoted.

## CHAPTER LVII.

1. *The righteous perisheth*, etc. There is nothing but the deeds of these evil shepherds; the righteous are gone, *And no man layeth it to heart* to consider, why do the righteous perish, and those wicked people remain alive; but the prophet gives the answer to this question: *The righteous is taken away from the evil to come*, that he should not see the evil that is coming over Israel and the holy city.

2. יבא שלום *He shall enter into peace*, etc. The righteous shall come in peace to his grave; comp. "Thou shalt die in peace" (Jer. xxxiv. 5); "And thou shalt go to thy fathers in peace" (Gen. xv. 15). ינוחו על משכבותם הלך נכחו *They that walk before Him, shall rest in their beds.*[1] Comp. אחרי יי אלהיכם תלכו "ye shall walk after the Lord your God" (Deut. xiii. 5). Some explain the verse thus: "Peace and tranquillity shall come to them, and they that walk," etc.[2] נְכֹחוֹ=נָכְחוֹ *Before Him.* The form of nouns varies.[3]

3. *Draw near*, Ye my people, house of Israel, for judgment. The Lord addresses Israel. בני עוננה *Ye sons of the sorceress.* Comp. ועננים "and sorcerers" (ii. 6). זרע מנאף *The seed of the adulterer*, that is, of the adulterous father. ותזנה *And the whore*, the adulterous mother.[3a] The sense of the whole is: Men and women, both are bad.

4. *Against whom do you sport yourselves*, to ask what good he has done unto us.

5. הנחמים באלים The best of the various explanations of this

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[1] A. V., "They shall rest in their beds, each one walking in his uprightness."

[2] According to the first explanation בשלום = שלום "in peace," and the subject הצדיק "the righteous" must be supplied, which is the subject to יבא as well as to ינוחו; to the latter in a collective sense. According to the second explanation שלום is the subject to יבוא, and שלום together with השקט "tranquillity" (which must be supplied), the subject to the plural form ינוחו, "they shall rest." But whence we have to get the supplementary השקט is not explained.

[3] I. E. supposes here the form נְכַח = נֹכַח, although it is not found in Scripture. Comp. I. E. on ix. 3, Note 4.

[3a] ותזנה is either an elliptical phrase "and of her that is a whore" or a noun (תזנה = זונה) with the prefix וַה=וְ "and the."

phrase is that it refers to idolatry;[4] הנחמים "Who are conceived," similar in form to הנצבים "that stood" (Gen. xlv. 1), is the Niphal of יחם "to conceive;" comp. בכל יֶחֱם "whensoever (the stronger cattle) did conceive" (Gen. xxx. 41). This expression is the description of "children of transgression" (ver. 4); comp., "And in sin did my mother conceive me" (Ps. li. 7). שחטי הילדים *Slaying the children* in honour of the idols; comp. ואשחט "and I pressed"[5] (Gen. xl. 11). They act like a harlot that kills her children.

6. בחלקי *Among the smooth stones.* Comp. חלוקי אבנים "smooth stones" (1 Sam. xvii. 40). *Among the smooth stones of the stream is thy portion.* They seek for smooth stones to shape them into idols. אנחם *Shall I regret*,[6] the evil with which I intend to afflict thee. Some consider אנחם to be Hithpael and explain it: "Could I receive comfort?" But it is not necessary to depart from the usual meaning of אֶנָּחֵם.[7]

7. *Upon a lofty and high mountain*, etc. Like a harlot that commits adultery in an open place, that is, publicly.

8. *Behind the doors also*, etc., that is, also privately. זכרונך *Thy scent.*[8] Comp. וזכרו "the scent thereof" (Hos. xiv. 8); אזכרתה "a sweet savour" (Lev. ii. 2). *Thou hast discovered thyself*, etc., that is, thou hast behaved like a harlot. גלית מאתי *Thou hast discovered thyself of me*,[9] who covered thee.[9a] *Thou art gone up*, to commit whoredom publicly. *Thou hast enlarged thy bed*, to fit it for more than one. ותכרת is here used instead of ותכרתי as ותוכל instead of ותוכלי "thou couldest" (Jer. iii. 5). ותכרת לך מהם *And made thee a covenant with them.* Thou hast chosen for thy friends those, אהבת משכבם *whose bed thou lovedst*,[10] whom thou desiredst to lie with thee. יד חזית *In every place which thou sawest.*[11] It has the same meaning as בכל מקום אשר תראה "in every place, which thou seest" (Deut. xii. 13).

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[4] The noun אלים signifies here trees under which idols were worshipped. See Rashi and Targum ad locum.

[5] I. E. read שְׁחָטֵי instead of שַׁחֲטֵי.

[6] A. V., "Should I receive comfort in these?"

[7] "Shall I alter my mind?" "Shall I regret?" Comp. I. E. on Gen. vi. 6.

[8] A. V., "Thy remembrance."

[9] A. V., "Thou hast discovered thyself to another than me."

[9a] That is, God told them not to go after vain things, but they abandoned His advice and worshipped idols.

[10] A. V., "Thou lovedst their bed." [11] A. V., "Where thou sawest it."

9. ותשרי וגו' *And thou gavest,*[12] etc. There is yet another evil, says the Lord, to Israel; thou hast not only worshipped idols, thou hast also sent presents to the kings of Assyria or Egypt, and hast relied on them.[13] As to the meaning of ותשרי "and thou gavest a present," comp. ותשורה "and a present" (1 Sam. ix. 7); R. Moses Hannagid[14] derives תשורה from שור "to see," and explains it to signify "the fees for the vision and prophecy;" according to this explanation ותשרי may be compared with אשורנו "I shall see him" (Num. xxiv. 17), and explained "thou didst go to see him." *With oil.* Oil was exported from Palestine. ציריך Thy messengers. ותשפילי *And didst debase* thyself.

10. *In the greatness of thy ways,* which thou didst frequent, and in which thou hast wearied thyself, without saying: נואש *there is no hope,* my heart is despairing;[15] (comp. ונואש ממני שאול and Saul shall despair of me (1 Sam. xxvii. 2)); thou thoughtest that thy exertion might still be of some use. חית *The life,* that is, the strength. *Thou hast found the life of thine hand,* when thou hadst wearied thyself; therefore thou wast not grieved.

11. *And of whom hast thou been afraid,* etc. What hadst thou to fear from an enemy and to be afraid of him for, so as to lie, and not to think of me. מחשה is a causative verb, and means "silencing." אני מחשה ומעולם *I silence, even of old,*[16] those that lie; this I am doing now, and have always done. It is, however, possible to explain the words ואת מי דאגת וגו' "when hast thou feared me," etc.;[17] but I prefer the first explanation. Some compare אני מחשה with החשתי "I have holden my peace" (xlii. 14), and explain it "I held my peace," "I forbore;" it is in that case an anthropomorphism.

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[12] A. V., "And thou wentest."

[13] Comp. c. xxx. and xxxi.; Hos. xiv. 4; 2 Kings xvi. 8, xvii. 4.

[14] R. Moses Hannagid is probably identical with R. Moses Hakkohen. "Hannagid" means "the prince," and is a title given to men of distinction.

[15] I. E. supplies the masculine noun לבי, "my heart," as the subject to נואש.

[16] A. V., "Have not I held my peace even of old."

[17] One can hardly see how the meaning "when" can be found in the words ואת מי; מתי is perhaps a corruption of את מי, and the meaning of I. E.'s remark would in that case be, "for whom hast thou been afraid of me?"

12. צדקתך *Thy righteousness* in words. *And thy works they shall not profit thee*, because they are bad; thou hast trusted to others beside me.

13. קבוציך *Thy companies*, which thou hast brought together for thy assistance. קבוציך lit., "those gathered by thee," is an adjective, in form like למודי "taught of" (liv. 13).[18] *But the wind shall carry them all away*, etc. This is a figurative expression for "they will perish and not see the salvation which is coming from the Lord." *And he that putteth his trust*, etc. We see here how this chapter is connected with the preceding; comp. "whosoever keepeth the Sabbath" etc. (lvi. 6).[19]

14. ואמר *And it will be said*. Lit., "and shall say" the subject, האומר "he who will say," הקורא "he who will call," or הכרוז "the proclamation" is to be supplied.[20] סלו Remove the stones from the path. The repetition of סלו indicates, that this proclamation is to be made repeatedly. *My people*, that is, those that worship the Lord; comp., "there is no peace to the wicked" (ver. 21).[21]

15. רם ונשא *The high and lofty*. He whose name is high and lofty.[22] עולמי עד=עד "Innumerable worlds;" עד signifies that which cannot be counted; eternity.[23] *That resteth for ever*. This is a distinctive attribute of God, since all creatures move, the stars also change their places, and even the soul.[24] *I dwell in the*

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[18] That is, "the pupils of." Comp. c. iii. Note 5.

[19] I. E. seems to consider the keeping of the Sabbath as a sign of our trust in the Lord, since he finds in the words "and he that putteth a trust in me" a reference to the words "that keepeth the Sabbath from polluting it."

[20] Comp. I. E. on ii. 4, Note 5.

[21] The expression עמי "my people" must, therefore, be limited "to the good of the people of God;" only for them are all these happy events predicted.

[22] Instead of attributing the properties "high and lofty" directly to God, I. E. connects them with the name of God, in order to attenuate the anthropomorphism.

[23] I. E. repeatedly gives this paraphrase of עד, but does not explain how it is drawn from the word עד. It would be equally strange to suppose that עד is the beginning of a sentence which is to be supplied, namely, עד שלא יוכלו לכפור; a similar ellipsis is suggested by I. E., for the phrase עד ועד עולם=עולם ועד עולם Comp. I. E. on Ex. xv. 18; Ps. ix. 6.

[24] The Hebrew text has the words גם לכוכבים יש תנועה כנשמה "also the stars move like the soul;" but it can hardly be found what I. E. meant by these words. We have, perhaps, to read גם לנעמה instead of כנשמה, as has been emended for the translation, or בשמים "in the heavens." In the latter

*high and holy place*, with the angels above. ואת דכא ושפל רוח *And with him that is of a contrite and humble spirit* on earth, I dwell, to revive the spirit, etc.; or, I dwell in the high and holy place above with the angels in order to give life to those humble people on earth.[25]

16. *I will not contend* with Israel. *Neither will I be always wroth;* for I have created the spirits, and the spirit that comes from me should be humble.[26] *The souls which I made.* Repetition of the same idea. יעטף *Should be humble.*[27] Comp. לעני כי יעטף "of the afflicted, when he is humble "[27] (Ps. cii. 1).

17. ואכהו *And smote him*, namely, "my people" (ver. 14), or "him that is of a contrite and humble spirit" (ver. 15). It is the imperfect, for which the Hebrew language has no special form.[28] *I hid me.* I hid my face when I smote him with my hand. It is a figurative expression for "I smote him without pity." הסתר lit., "to hide" is infinitive. וילך שובב *He went on returning*,[29] with frowardness and obstinacy, *in the way of his heart*, that is, in his evil ways. שובב is used in a bad sense.[29a]

18. *I have seen his ways*, etc. This verse proves that my opinion concerning this book is right.[30] *His ways*, that is, his

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case, the meaning of the phrase would be, that even the stars, which are, according to the opinion of I. E., more stationary and durable than the earth and the creatures below, move about in their exalted places.

[25] According to the first explanation we have to repeat the verb אשכון after ואת דכא ושפל רוח; according to the second the verb להחיות must be supplied.

[26] This is the reason why God will not be always wroth; He expects that the souls, His own work, shall approach Him with humility and prayer, and He will no more be wroth.

[27] A. V., "For the spirit should fail before me." "When he is overwhelmed."

[28] Comp. I. E. on i. 21, and Note 43.

[29] A. V., "He went on frowardly."

[29a] שובב is derived from שוב "to return," "to repeat," and means "repeating perseveringly," but is always used in the Bible in a bad sense, while the verb שוב is chiefly used in a good sense: "to cause to return" to God or to the good way.

[30] The punishment of the Israelites, which consisted, according to I. E., in the Babylonian exile and their slow improvement, are described here in the past tense: "Was I wroth," "he went on frowardly in the way of his heart," "I have seen his ways," but the promised deliverance in the future tense: "and will heal them," etc.; I. E. infers from this that at the time when the prophet uttered this prophecy, the Babylonian exile was already expiring, and that the prophet consequently did not live in the time of King Hezekiah, but was a contemporary of the Persian King Cyrus, and of Zerubbabel.

repentance, or his innate evil inclination; comp. "for the imagination of man's heart is evil from his youth" (Gen. viii. 21).[31] *And I will heal him, and I will lead him also.* He is like an invalid, that has no strength to go by himself. *And I will restore comforts unto him* for the calamity that had befallen him. *And to his mourners,* that is, to his friends; people usually begin to mourn when they see their sick friend dying.[32]

19. בורא *The Creator.* It is generally explained to refer to God, and the verb אמר "said" is supplied. Were it allowed to depart from the common explanation, I should suggest to take בורא in the sense of "decreeing;" comp. ובורא חשך (xlv. 7).[33] ניב *Fruit.* Comp. תנובות "fruits" (Deut. xxxii. 13). By "fruit of the lips" the speech is meant. The meaning of the whole verse is: Proclaim, Peace, peace to him that is far off, and to him that is near; announce, that the Lord has already saved Israel, because ורפאתיו "I have indeed healed him."[34]

20. *But the wicked are,* etc. God heals the righteous of Israel, but not the wicked, because the latter are "troubled," like the sea that is continually troubled. נגרש *Troubled.* It has the same meaning as וינרשו "and they moved," and is probably of the same root as גרש "driving out" (Ex. xxxiv. 11); it is explained by the words which follow: "when it cannot rest." Before נגרש the relative שהוא (=אשר) is to be supplied;[35] for נגרש is an adjective.[35a] וינרשו And they moved.[36]

21. *There is no peace,* etc. No peace shall be to them, because they cannot rest.

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[31] According to both explanations the expression דרכיו "his ways" is different from the preceding דרך לבו "the way of his heart," which refers to his evil doings. By "his ways" the prophet means, according to I. E., either "his proper ways," "the ways which he should go," that is, the way of repentance, or "his natural character," his natural weakness in resisting temptation.

[32] That is, before he is actually dead. Israel was in exile, and was considered by his friends as already entirely lost, without hope of recovery. I. E. explains by this comparison the expression ולאבליו "and to his mourners," which is only used in case of death.

[33] Comp. I. E. on xlv. 7, xl. 28, Note 61, and on Gen. i. 1.

[34] ורפאתיו admits of two explanations; it can be past with ו conjunctive, "and I have healed him," or past with ו conversive, "I will heal him." I. E. seems to be in favour of the first explanation.

[35] Or the definite article כַּיָּם הַנִּגְרָשׁ

[35a] Comp. I. E. on xiii. 15, and Note 18.

[36] A. V., "Whose waters cast up."

## CHAPTER LVIII.

1. *Cry aloud.* The prophet is addressed by God. אל תחשך *Spare not* the crying; the objective case must be supplied, because חשך is a transitive verb. *Like a trumpet,* etc. That all may hear.

2. *Yet they seek me daily* with their words and thoughts. *They wish to know my ways.* They express their wish in words, namely, *They ask of me* for themselves the ordinance of justice, and are desirous to be near me.

3. *Wherefore have we fasted,* etc. They fast, and then they say, "Wherefore have we fasted." *And thou seest not,* etc. "It is as if thou didst not see, nor take any knowledge of it; for thou dost not help us." The reply to these questions is: *Behold in the day of your fast,* etc. On the very day of the fast every one that has a dispute with his neighbour proceeds with his lawsuit.[1] עצביכם *Your debtors.*[2] עצבים means "money." Comp. ועצביך "and thy wealth"[2] (Prov. v. 10); it is probably connected with עצבון "labour"[2a] (Gen. iii. 17); comp. יגיע כפיך "the labour of thine hands" (Ps. cxxviii. 2); יגיע מצרים "the labour of Egypt" (xlv. 14). תנגשו *You press.*[3] It is written in full with נ, like כהנדוף "as is driven," תנדף "drive" (Ps. lxviii. 3).[3a] וכל בעל עצביכם תנגשו=וכל עצביכם תנגשו "And you press all your debtors." Comp. אשה בעלת יראת יי=אשה יראת יי

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[1] חפץ means "desire," "the object of the desire," "business." מצא חפץ "to find the object of his desire," "to seek to find the object of his desire," "to go after his business." This latter, general meaning of the expression is given also by Rashi and Targum Jonathan; I. E. explains it "to seek the object of his desire," viz., of his neighbour, that is "to seek to obtain what he demands from his neighbour," "to proceed with his quarrel," and considers the beginning of the next verse הן לריב ומצה תצומו "behold, ye fast for strife and debate," as the explanation of the words הן ביום צמכם תמצאו חפץ.

[2] A. V., "Your labours." "And thy labours." "Sorrow."

[3] A. V., "You exact."

[3a] The verbs ל"נ usually assimilate the נ to the next consonant and replace it by Dagesh whenever it concludes a syllable, *e.g.*, תִּנָּגְשׁוּ=תִּנְגְּשׁוּ, תִּדַּף=תִּנְדַּף; in some cases the radical נ has been left; as *e.g.*, in the examples given here by I. E.

"a woman that feareth the Lord"[4] (Prov. xxxi. 30); there are many other instances of this kind of ellipsis.

4. אנרף Some hard thing to strike with.[5] In this sense it is used in Rabbinical literature. Comp. בעלי אנרפין "men with force" (Pesachim 53); compare besides באנרף (Ex. xxi. 18).[6] Others[7] render it "a piece of hard earth," and connect it with מנרפותיהם "their clods" (Joel i. 17). כיום הזה=כיום As ye do this day.

5. *A day for a man to afflict his soul.* Repetition of the same idea ("a fast") in other words. לכוף *To bow down.* It is a verb ע"ע similar in form to לקב "to curse" (Num. xxiii. 11). אגמן *Bulrush.* A tender plant, that bends its top; it is well known. יַצִּיעַ *To spread.* The Dagesh in צ compensates for the omission of the radical י[8]; comp. אצרך "I form thee" (Jer. i. 5); the full form is יְיַצִּיעַ, and its meaning is "to place as a couch;" comp. יצע "was spread" (Est. iv. 3).

6. פתח *To loose.* חרצבות *The bands.* Comp. Ps. lxxiii. 4. מוטה *Yoke.* Comp. מוטות עלכם "the bands of your yoke" (Lev. xxvi. 13). *To loose the bands*, etc. To make the slaves free. Comp. Jer. i. 34. רצוצים[9] *The oppressed.* The slaves that are oppressed; comp. רצוץ "oppressed" (Hos. v. 11); רצתי "have I oppressed" (1 Sam. xii. 3). Some understand "to loose the

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[4] Lit., "A woman of the fear of the Lord;" but אשה being in the absolute state, I. E. supplies a word in the construct state. Comp. I. E. on xxx. 20 xlii. 25.

[5] A. V., "First."

[6] In his commentary on Ex. xxi. 18, I. E. mentions this comparison in the name of Saadiah, while the other explanation, introduced here by the words, "Others render it," is given, in his abridged commentary on Ex. xxi. 18, as his own, introduced by the word ויתכן, "It is also right to say."

[7] Very probably R. Jonah is meant, whose explanation is quoted in the commentary of I. E. on Ex. xxi. 18; he derived the word from the root נרף "to sweep."

[8] יצע is one of those verbs פ"י, that compensate for the omission of the י by the reduplication of the second radical.

[9] The Hebrew text has before רצוצים the words העשוקים משפט, which are in no connection with the preceding remark; they are either the explanation of רצוצים, and should be placed after that word, or they are the result of the carelessness of some copyist, who had erroneously repeated them here from the succeeding remark, and forgot afterwards to strike them out; the latter suggestion is probable, since the explanation of רצוצים is complete without these two words.

bands," etc., to refer to the thoughts of man; but I prefer the first explanation.

7. פרום *Break.* Comp. פרש אין להם "no man breaketh it unto them" (Lam. iv. 4); פריסת "is divided" (Dan. v. 28). It means here to break a loaf of bread, in order to give a part of it to the poor. מְרוּדִים *That are cast out.* The מ is radical, as in מְעוֹנִים "habitations" (1 Chr. iv. 41); comp. מרודי "my exile"[10] (Lam. iii. 19). *To the house.* To thy house. *From thine own flesh.* From thy relative. Comp. "He is our brother and our flesh" (Gen. xxxvii. 27).

8. *Then shall thy light break forth as the morning,* gradually increasing. וארוכתך *And thine health.* ארוכה is a noun; comp. Jer. xxx. 17. Some say that ארוכה, lit. "length" refers here to the time during which the illness is to last; the word מהרה "speedily," which follows, agrees well with this explanation.[11] יאספך *Shall be thy rereward.* Comp. מאסף "rereward" (Num. x. 25). *And thy righteousness shall go,* etc. Thus, there will be protection from all sides.

9. *From thy midst.* From thy heart, or from the midst of Israel. מוטה *Yoke.* Slavery. שִׁלַּח *The putting forth.* It is a verbal noun similar in form to the infinitive שְׁכַב "to lie" (1 Kgs. i. 21). *The putting forth of thy finger,* that is, the stretching out of the hand to smite the neighbour or to take away his property. ודבר *And to speak.* דבר is a verbal noun.

10. ותפק *And if thou draw out.* Comp. ויפק "and obtaineth" (Prov. viii. 35.) נפשך *Thy soul.* It is, as it were,[12] in the objective case. נענה *Afflicted.* ענה נפש means always "to fast," as may in this case be inferred from the expression תשביע "thou wilt satisfy," which follows.[13] *Then shall thy light,* etc. Thy

[10] A. V., "My misery."

[11] The meaning of the phrase ארוכתך מהרה תצמח accordingly is: "The time of thy suffering will quickly run out."

[12] Grammatically נפשך "thy soul" is in the objective case governed by ותפק, "and if thou draw out." I. E., however does not consider it as the true object, since in reality "the soul" is not "drawn out;" but the food is given to the hungry with the soul, that is, willingly and gladly. But נפשך meaning, according to I. E., "thy desire" (see lvi. 11), admits also of the meaning: "the object of thy desire," and the whole phrase may be explained thus: "And if thou givest the hungry that which thou desirest for thyself;" in that case נפשך would be the true object.

[13] שבע "full" is the opposite of רעב "hungry;" תשביע "thou wilt fill,"

light shall shine even in darkness; when evil afflicts mankind, thou wilt be delivered.

11. *And the Lord shall guide thee continually.* He will be with thee, wherever thou goest. בצחצחות *In drought.* Comp. צחא "is dry" (v. 13). It is the opposite of "fulness." יחליץ Some declare it to be hap. leg., and explain it "he will make fat;" others render it "he will strengthen," comparing it with חלוצי "armed" (Num. xxxi. 5); others still think that יַחֲלִיץ and יְחַלֵּץ "he delivereth" (Job xxxvi. 15) are the same in meaning;[13a] as is the case with יַשְׁלַח (Ex. viii. 17) and יְשַׁלַּח "he sendeth" (Ps. lxxviii. 45), with יַשְׁמִיחַ (Ps. lxxxix. 43), and יְשַׂמַּח "he gladdeneth" (Lam. ii. 17). This latter explanation is right; comp. "He keepeth all his bones, not one of them is broken" (Ps. xxxiv. 21); ועצמותיו יחליץ means, therefore, "He delivereth his bones from the danger of being broken." לא יכזבו *Fail not*, are not cut off; comp. כזב "leasing" (Ps. iv. 3), a thing that cannot last but by chance.[14]

12. ובנו ממך *And they that* shall be of thee shall build. *The foundations of many generations*, that is, a building standing on a foundation, which will last for generations. תקומם *Thou shalt raise up.* It is Polel like תישובב (Ps. lx. 3).[15] *The restorer of paths to dwell in.* After people had ceased to tread them, thou wilt restore them, that people will dwell therein.[16]

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requires for its object רעב "the hungry;" נפש נענה signifies, therefore, a person that is hungry, that is fasting, and not in a figurative sense, a person that afflicts his soul, that humbles himself by repentance. This remark of I. E. seems to be directed against those who explain the commandment תענו את נפשתיכם (Lev. xvi. 29) figuratively. Comp. I. E. on Lev. xvi. 29.

[13a] The Hebrew text has the Kal יחלוץ; but from the other instances quoted, which are Piël and Hiphil, it may be inferred that the Piël יְחַלֵּץ was here intended by I. E.

[14] The word מקרה "chance" can not be taken literally here; this would be against the theory of I. E.; it is opposed to עומד "everlasting," and signifies "exposed to unexpected dangers."

[15] The Hebrew text has מישובב, but this word is the beginning of the phrase which is next to be explained; the word with which תקומם is compared is missing, and תישובב, the word given in the translation, is probably the intended parallel.

[16] The roads had been desolate for a long time, they were not in a good condition, nor safe from the usual dangers of a lonely way; but now they will be restored, they will be in a good condition and well protected; they will not only be frequented by travellers, but people will settle along the roads.

13. *If thou turn away*, etc. "The Lord will lead thee continually (ver. 11), if thou keep back thy foot from the sabbath;" or, "thou shalt be called the restorer, etc. (ver. 12), if thou turn," etc., both explanations are equally admissible.[17] משבת From walking on sabbath. *From doing thy pleasure.* Repetition of the same idea. *And thou wilt call the sabbath a delight*, that thou wilt do no work on it, and thy soul will rejoice in reading the words of the Law. *The holy of the Lord.* The sabbath. *Honourable.* The words which follow explain its meaning. *And thou shalt honour him, not doing thine own ways*, which thou art accustomed to do in week days; the same idea is contained in the words "from finding thine own pleasure." ודבר דבר *Nor speaking a word*,[18] concerning any future act, or concerning worldly affairs; thou shalt only speak of the words of the Law. As a general rule observe, that we require tradition for understanding this.[19]

14. *Then shalt thou delight*, etc. If thou call the sabbath a delight,[20] then thou shalt find delight in the Lord, as a child does in his father. במותי ארץ *The high places of the earth.* The holy land.[21] *And feed thee with the heritage*, etc. The

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[17] The difference between the two explanations can hardly be seen, for if the sentence, "If thou turn away," etc., is the protasis to "And the Lord shall guide thee," etc., (ver. 11), the words "Thou shalt be called," etc., are part of the apodosis, which includes verses 11 and 12. The following conjecture suggests itself as probable: The words או הוא דבק עם משובב נתיבות are the product of some careless copyist, who omitted the word אז after עם, and erroneously repeated, perhaps, from the preceding line the words משובב נתיבות, which must therefore be struck out. The remark of I. E., thus emended, would tell us that the conditional sentence, "If thou turn," etc., may be connected with the preceding verses as well as with the succeeding.

[18] A. V., "Nor speaking thine own words."

[19] Tradition explains in detail what kind of work, according to the words of the prophet, is prohibited to be done on the Sabbath, and what is allowed. Comp. Tract. Shabbath, and Erubin. In everything that concerns the religious practice, I. E., refers to tradition contained in the Talmud, that is, to the Oral Law.

[20] I. E. seems to cite intentionally the second part of vers. 13, in order to leave the question concerning the conditional sentence, "If thou wilt turn," etc., still open. The question accordingly touches only the first part of the verse.

[21] Comp. I. E. on Deut. xxxii. 13. Palestine was believed to be the middle of the inhabited part of the earth, and, therefore, the highest part of it.

prophet speaks to those that are in exile ;[22] therefore he uses the expressions, "And I will cause thee to ride" and "Restorer of paths."[22]

## CHAPTER LIX.

The prophet continues to reprove those who are in exile, and concludes with the words, "As for me, this is my covenant," etc. (ver. 21). Thus all these chapters are well connected together in one whole.[1]

1. *Behold the Lord's hand*, etc. Know that the Lord is not unable to help you.

2. לבין *And* (lit., "between"). It is a compound of ל and בין, each of which alone would suffice. *Have hid His face.* This is a figurative expression, taken from man covering his face and closing his ears when he is unwilling to see or to hear.

נגאלו *Are defiled.* The grammatical form of the word is a compound of the Niphal and Pual.[2] *With blood.* With murder. *Your fingers with iniquity*, that is, with dishonesty. *Your lips*, etc. Your deeds and words are equally bad.

4. *None calleth for justice.* Nobody reproves you. נישפט *Judged.*[3] It is participle Niphal.[4] *They trust in vanity*, etc. They promise each other what they never fulfil. *They conceive mischief* in their minds. *And bring forth iniquity* in words.

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[22] That are not in possession of their inheritance, that do not yet occupy the high places of the earth, and for whom the paths are not yet restored; all this is promised in this prophecy; I. E. therefore concludes that these words are addressed to those in exile.

[1] The leading idea in all these chapters from c. xl., according to I. E., is to prove that the Israelites are wrong in disbelieving the prophet, and manifesting want of confidence in the Divine promise of a perfect and lasting salvation. I. E. points out, therefore, how this chapter begins with, "Behold, the Lord's hand is not shortened," etc., and concludes with the declaration that the truth of the words which God commanded the prophet to proclaim, will be established for ever.

[2] The נ of נגאלו is the characteristic of the Niphal; the Holem in the first syllable that of the Pual; the Niphal being נִגְאָלוּ, the Pual גֹּאֲלוּ.

[3] A. V., "Pleadeth."

[4] Comp. I. E. on xiii. 15 and Note 18.

5. *They hatch*, etc. They are compared with the cockatrice's eggs, when they open themselves.[5] וקורי עכביש The web[6] of the work of a spider. *Of their eggs.* Of the eggs of the cockatrice. וְהַזּוּרָה *And that which is crushed.* It is an irregular form; the Segol under ר is substituted for Kamez, as in ולנה "and it shall remain" (Zec. v. 4.) זורה is participle passive; comp. מולים "circumcised" (Jos. v. 5); סוגה "set about" (Songs vii. 2). As to its meaning comp. ויזר "and he pressed"[7] (Jud. vi. 38). If one presses the egg, the cockatrice breaks through and comes out. אפעה *Viper.* Comp. xxx. 6.

6. *Their webs shall not become garments.* Their deeds are compared with the spider's web, that is to say, they are not durable.

7. *Their thoughts are thoughts of iniquity, of wasting and destruction in their paths*, that is, in the paths which they go. The second half of the verse contains the same idea as the first half.

8. *Their paths* that were well known before (as straight), are now crooked. *Whosoever goeth therein*, that is, he who walks in their ways, and learns from them.

9. *Therefore is judgment far from us*, etc. The prophet now represents Israel while in exile, as speaking. *For brightness*, etc. Repetition of the same idea.

10. נגששה *We grope.* It is hap. leg. Some connect it with גוש "a clod" (Job vii. 5).[8] *At noon day as in the night*, that

[5] A. V., "They hatch cockatrice's eggs." I. E. supplies the relative כאשר "when." The Hebrew text has the words: המשילם שהם כביצי צפעוני. Lit., "he compared them, (saying) that they are like the eggs of the cockatrice." This passage seems to be corrupt, because, in the first place, if I. E. intended only to say that the prophet compared them with the eggs of the cockatrice, he would have said המשילם לביצי צפעוני, or אמר שהם כביצי צפעוני; secondly, the whole remark would, in that case, be superfluous; thirdly, from the preceding remark of I. E., in which "thoughts" and "words" are pointed at as meant by the prophet, it may be inferred, that the commentator will show in this remark that the prophet speaks of the "deeds" of the people. It is, therefore, probable that the words in question are a corruption of the original המשיל מעשיהם לביצי צפעוני, "he compares their deeds with the eggs," etc.

[6] The Hebrew text has ידוע "well-known;" but יריעה, "a web," "a curtain," is meant. The same expression is used by Kimchi in explaining the word קורי.

[7] A. V., "And thrust together."

[8] Or rather the reverse, connect גוש with גשש. The fundamental meaning seems to be "to touch," "to feel;" from this is derived גוש "clod," that is, some substantial thing that is felt. Comp. Ges. Lex., sub voce גוש.

is, as if it were in the evening. It is a figurative expression. באשמנים. Some say that it means "in graves;"[8a] but it is equally admissible to explain it, "at noon,"[9] or, "amongst the living,"[9a] or, considering the א to be prosthetic, "among the fat ones," that is, the heathen people.[10]

11. *We roar*, etc. We cry, but nobody comes to our assistance, nobody comes to do us justice.

12. *For our transgressions*, etc. The repenting Israelites are now represented by the prophet as speaking. ענתה בנו *Hath testified against us*. Comp. לא תענה ברעך, "thou shalt not testify against thy neighbour" (Ex. xx. 13). *For our iniquities are with us*. Our iniquities are yet with us.[10a]

13. פָּשֹׁעַ וְכַחֵשׁ *In transgressing and lying*. These are infinitives; the meaning of פשע is "to renounce obedience." נסג *Departing*. It is infinitive Niphal, similar in form to ונישלה "and being sent" (Est. iii. 13).[11] הרה *Revolt*. Comp. סורר "rebellious" (Deut. xxi. 18). הורו *Conceiving it*,[11a] that is, "forming it;" comp. הורי "my progenitors" (Gen. xlix. 26); ותהר "and she conceived" (1 Chr. iv. 17).[12] Its form is the same as that of the succeeding והגו "and uttering it;"[11a] the possessive pronoun (ו)

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[8a] Comp. Targ. Jonathan: אתאחד באפנא כמה דאחידין לבריא באבי מתיא "The door closes before us, as the graves close to the dead." -R. Joseph Kimchi explains likewise באשמנים "in graves"; he derives the word from the root שמם=אישם "to be desolate," with a paragogic נ.

[9] The opposite is said by some commentators, namely, that באשמנים means the same as במחשכים "in darkness"; this explanation is probably based on a comparison of this phrase with the verse "He hath set me in dark places (במחשכים), as they that be dead of old" (Lam. iii. 6). צהרים in the Hebrew text is perhaps a corruption of חשכים.

[9a] באשמנים being considered to be the opposite of כמתים "as dead men," as in the preceding phrase בצהרים "at noonday" is the opposite of כנשף "in the night."

[10] The Israelites, while in exile, and deprived of liberty and independence, among successful and prospering people, compare themselves to dead persons among the living.

[10a] They have not yet been removed by repentance on the one side, and pardon on the other.

[11] The forms of the infinitive Niphal are נִפְעוֹל and הִפָּעֵל; נָסוֹג and נשלות are formed after נִפְעוֹל.

[11a] A.V., Conceiving," "Uttering."

[12] The instances quoted are intended to prove that the verb הרה "to conceive," which is mostly used as a neuter verb, expressing a certain state and

refers to שקר "falsehood." Some say that הרו and הגו are irregular forms of the infinitive; the regular infinitive would be הָרֹה, הָגֹה, comp. בָּנֹה "to build" (1 Kings viii. 13.) מלב *From the heart.* They bring forth words of falsehood out of their hearts.

14. והסג *And is turned away.* It is Hophal. *And justice standeth afar off.* It is a figurative expression for "they evince no justice." אמת *Truth.* It is a feminine noun; the third radical (נ) is dropped and expressed implicitly by Dagesh in אֲמִתֶּךָ "thy truth" (xxxviii. 18). נכחה *Equity.* Things which one says straightforwardly to his neighbour; comp. נכוחים "right" (2 Sam. xv. 3).

15. משתולל According to some it means "mad;" comp. שולל "mad"[13] (Mic. i. 8); אשתללו "they are mad" (Ps. lxxvi. 6); perhaps all these words are derived from שלל "to deprive of property;"[14] משתולל is the participle Hithpael of שלל.

16. וישתומם *And wondered.* Comp. שממה "desolation" (i. 7).[15] Rabbi Menahem connects it with שתום[16] (Num. xxiv. 3); but he is wrong; it is improper to form וישבורר from שבר, with reduplication of the third radical. ותשע לו זרעו *Therefore His arm helped him.*[17] This is an anthropomorphism, for, in fact, God helps, but does not require the assistance of others. The meaning of the phrase is, "His glory helped Him to show His power."[17a] מפגיע *Intercessor.* Comp. יפגיע "made intercession" (liii. 12).

17. *And He put on,* etc. This is a figure taken from a warrior putting on his armour. תלבשת *Clothing.* Both the letters ת are formative, as in תפארת "glory" (iii. 18). ויעט כמעיל קנאה

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condition, is sometimes used as a transitive verb, and governs in that case the accusative.

[13] A. V., "Stripped."

[14] The meaning of משתולל accordingly is, "maketh himself a prey." (A.V.).

[15] שמם "to be desolate," so that no word is heard; so he that wonders cannot utter a word in the first moment.

[16] וישתומם is, according to the opinion of R. Menahem, formed from שתם with reduplication of the third radical. I. E. properly rejects this explanation, because the ת is not a radical, but a formative letter, the characteristic of the Hithpael, being placed after the first radical, in accordance with the rule concerning the verbs, whose first radical is a sibilant. R. Menahem is a famous grammarian of the 11th century.

[17] A. V., "Brought salvation."

[17a] The words of the Hebrew text are והטעם על כבודו להראות גבורתו. זרעו "His arm," seems here to be explained by "His glory;" and ותשע לו

*And was clad with zeal as a cloke*, that is, as if he were clad with a cloke.[18]

18. כעל גמלות Like a man who is zealous for repaying.[19] *Fury to his adversaries*, etc. He will repay fury to his adversaries, etc. *To the islands*, etc. By "his adversaries and enemies" mentioned before, those on the continent are meant; the prophet continues, therefore, "to the islands," etc.

19. ויראו Some explain it, "And they will fear;" one י being omitted (ויראו=ויראו); others, paying strict regard to its orthography, render it, "and they shall see." *The name of the Lord.* His deeds, as proved by the parallelism of the verse; "His glory" in the second part corresponds to "the name of the Lord," in the first part.[20] צר *Distress.*[21] Comp. צר ומצק "trouble and anguish" (Ps. cxix. 143). It is a noun.[22] In such a degree רוח " נוכסה בו "the spirit of the Lord will wonderfully act therein."[23] נוכסה is derived from נס "miracle."[23] This verse is in perfect harmony with the prophecy, "And

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"helped Him," to be complemented by "to show His power." I. E. intends to remove the anthropomorphism by this explanation, but in reality he replaced it only by another one. The most striking expression in the anthropomorphism, the verb "helped," as correctly pointed out by I. E., is not replaced by another verb. It is, however, possible that the whole phrase והטעם, על כבודו להראות גבורתו is the explanation of the expression זרעו "his arm:" "his glory, in displaying his power, is meant."

[18] I. E. seems to point out by this remark, that קנאה is not a genitive governed by כיעיל, and that the whole phrase does not mean "and was clad as it were with a cloke of zeal" (similar to בגדי נקם "garments of vengeance"), but that both כיעיל and קנאה are in the accusative case governed by the verb ויעט.

[19] It is not clear from the words of I. E. whether this remark refers also to כעל ישלם, and explains it to mean "like a man (who is zealous) for revenge," or is limited to כעל גמולות; in that case the whole phrase is to be translated, "Like a man (who is zealous) for repaying, so he (is clad with zeal) for revenge." A. V., "According to their deeds, accordingly he will repay."

[20] If יראו means "they will see," the expression "the name of the Lord" must refer to the works of the Lord, since the name cannot be seen. "His glory" is identical with "his glorious works," or "the glory displayed in his works."

[21] A. V., "The enemy."

[22] It can hardly be anything else. I. E. means, perhaps, to say that צר is an abstract noun (שם) signifying "distress," and not a common noun (שם התואר) signifying "enemy." (Comp. c. iii., Note 5).

[23] A. V., "The spirit of the Lord shall lift up a standard against him." "Standard."

there shall be a time of trouble such as never was," etc. (Dan. xii. 1). At that time Israel alone will be saved; therefore this verse is followed by the words, "And the Redeemer shall come to Zion."

20. גואל *Redeemer*, that is, Messiah. *Unto them that turn from transgression.* Comp. "Every one that shall be found written in the book" (Dan. xii. 1).

21. *As for me, this is my covenant.* I shall make a covenant with them, namely, "that my spirit which is upon thee," etc. *Upon thee.* Israel is addressed. *My spirit.* My prophecy; comp. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh," etc. (Joel iii. 1). *And my words which I have put in thy mouth.* Repetition of the same idea. God has revealed Himself to His people through prophets, whose divine words shall never depart from the hearts of the Israelites.

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## CHAPTER LX.

1. אורי *Shine.* It is the imperative; comp. בואי "come" (2 Sam. xiii. 11); these two have Holem instead of Shurek on account of the א.[1] בא אורך "Thy light is come," if taken in a good sense; but I think that it means "thy light has set, and it has become dark;" that is,[2] the evening is come, and the light which has shone for thee hitherto, is gone, but in its stead the glory of the Lord will henceforth shine over thee; comp. "The sun shall be no more thy light by day," etc. (ver. 19). By the words "Shine," etc., the restoration of the kingdom of Israel, or of the prophecy is meant.

2. *For behold, the darkness will cover the earth.* Comp. "For distress shall come in like a flood" (lix. 19). וערפל לאמים *And*

[1] The infinitive Kal of the verb ע"ו has, according to the rule, the vowel וֹ; *e. g.*, קוֹם "to rise." Generally the vowel is affected by the consonant which follows, but not by the preceding, as is the case in אוֹרִי, according to the opinion of I. E.

[2] The Hebrew text has the word כמו, which can be translated "as if to say," or "that is," but usually it introduces some quotation from the Bible; very probably it was originally followed by the words כי בא השמש "because the sun was set" (Gen. xxviii. 11).

*gross darkness*—supply יכסה "shall cover"—*the people. But upon thee.* Upon thee alone.

3. *And nations shall come to thy light.* He who is in darkness usually sees those that are dwelling in light.

4. *All they.* All thy sons and daughters, whom the prophet is going to mention; it may also refer to "kings" (ver. 3). תאמנה *Shall be nursed.* Comp. ויהי אמן "and he brought up" (Est. ii. 7).

5. *Then.* When kings come unto thee and bring thee thy children. תראי *Thou shalt fear*,[3] like a man that trembles when help comes to him suddenly, or anything he did not anticipate; this is usually the case with a person who finds something. ונהרת And thou wilt run hither and thither.[4] *And thine heart shall fear and be enlarged.* Anxiety will be mixed with the rejoicing, which is indicated by the words: *And thine heart shall be enlarged.* This is the opposite of צרה "straits," "distress." The reason of the joy will be *Because the abundance of the sea*, etc. The verse may also be explained thus: Thou shalt fear because of the great multitude that will flow unto thee. חיל גוים *The forces of the nations.*[5] The land armies.[6]

6. שפעת *A company.* Comp. 2 Kgs. ix. 17. בכרי *With dromedaries.*[7] The ב is a preposition; comp. כר "the swift" (xvi. 1). *They shall bring* for a present.

7. ישרתונך *Shall minister unto thee*, that is, shall be at thy service; comp. לשרת "to do service" (Ex. xxxv. 19), which is used of the cloth for covering the holy vessels during the journey. על רצון על מזבחי=על רצון מזבחי With acceptance on my altar.[8]

8. *Who are these*, etc. This question refers to "the children"

[3] A. V., "Thou shalt see." I. E. seems to have read תִּרְאִי or תֵּירְאִי (root ירא), instead of תִּרָאִי.

[4] A. V., "And flow together." [5] A. V., "Of the Gentiles."

[6] According to this explanation המון ים is not "the abundance of the sea," but the multitude or the armies that will come by sea.

[7] A. V., "The dromedaries."

[8] Usually one preposition is connected with several nouns, but in one and the same meaning; here this is not the case. על רצון means "with acceptance," or "for acceptance;" על מזבחי "upon my altar." But, in fact, the repetition of the preposition is not required here at all, since עלה governs also the accusative; comp. Gen. xlix. 4; Num. xiii. 17.

(ver. 4). The words "Arise, shine," etc. (ver. 1) are addressed by God to Zion.[9] ארבתיהם *Their windows.* The holes, where their nests are.

9. *Shall wait for me,* that I shall give them a good reward. *Tarshish.* This place is mentioned because it is near Palestine.[10] *Their silver and their gold with them.* These words contain the reason why the islands shall wait for the Lord; the Israelites will not give them wages. It is distinctly said "unto the name of the Lord thy God."[11] פארך *He hath glorified thee.* The Kamez under ר instead of Zeré, is caused by the pause.[12]

10. *And the sons of strangers shall build,* etc. The Israelites will not build the walls of Jerusalem, as they did not build even the temple; other nations will do it.

11. ופתחו Some say that וּפְתָחוּ is the same as וְיִפָּתְחוּ "and they will be opened." According to others, "And they will open," that is, the sons of strangers will open, etc.; this explanation is not improbable.—The sense of the whole verse is: the gates will be opened continually, day and night, by those that will bring in the abundance of nations. *Their kings,* that is, those who had been their kings. *And that their kings may be brought.* Comp. "To bind their kings with chains" (Ps. cxlix. 8).

12. חרב יחרבו *They will be slain.* This verb is derived from חרב "sword;" comp. החרב נחרבו "they are surely slain" (2 Kgs. iii. 23). Some explain it "they shall be utterly wasted," and compare it with חרבן "destruction." I prefer the first explanation.

13. *The glory of Lebanon.* The best trees of Lebanon; the

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[9] It seems as if I. E. explained this chapter to be a dialogue between God and Zion. Ver. 1 to ver. 7 is assigned to God; ver. 8 contains a question asked by Zion, the verses which follow contain the answer of God. Otherwise the remark is here superfluous, or at least out of place. (Comp. ver. 14).

[10] Comp. I. E. on Jonah i. 3. He mentions there the opinion of Saadiah, that Tarshish is the same as Tarsus, Tartessus in Hispania Bætica; and also the opinion of another commentator, who believes it to be Tunis in Africa.

[11] They will do all this work for the Israelites without expecting any pay for it except from the Lord, whose will they carry out.

[12] The feminine suffix ־ָהּ is here to be expected, because it refers to Zion, which is, in this whole chapter, addressed as a woman. I. E. attributes the cause of this change to the pause; but it must be considered as very exceptional, since the pause changes the masculine suffix ־ָהּ into ־ָהּ, but not so the feminine suffix ־ָהּ.

fir tree, etc. *To beautify the place of my sanctuary.* To build the house of the Lord.

14. שחח *Bending.* It is a noun.[13] *And they shall call thee the city of the Lord.* This proves that the exclamation "Arise," etc. is addressed to Zion.[14] עיר קדש ישראל=קדש ישראל The city of the holy One of Israel. Comp. Ps. vi. 1.[15]

15. *Thou hast been forsaken.* When in a state of ruin. *A rejoicing of many generations.* A rejoicing, which shall never cease.

16. *The milk of nations.* Their money; they will pay tribute. שד *Breast.* It is the same as שָׁדַיִם. The form of the nouns is not constant.[16]

17. *I will bring gold.* That is, I shall induce the nations to bring the gold, or, and that is perhaps better—I shall bring thee the value of gold;[17] (or,[18] "the value of the gold of nations.") Copper is better than iron, it is therefore contrasted with gold. פקודתך *Thy officers.* Lit., "the men of thy office" (אנשי פקודתך).

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[13] I. E. uses the expression שם "a noun;" he means perhaps שם הפועל "infinitive" or "verbal noun," as contrasted with פועל "participle," and שם התואר "common noun;" in the latter cases the plural form would be used. Comp. c. iii., Note 5.

[14] Another opinion is mentioned, Midrash Yalkut ad locum: R. Johanan compares these words (קומי אורי) to those uttered by one who is about to travel at night a little before dawn; he gets a candle lit, but the flame is blown out; he gets another candle, but it meets with the same fate; he then resigns himself and says: "I shall not trouble myself any longer with those candles, I shall wait for the light of the morning." The same was the case with the Israelites: they said: "We have lit the candle in the time of Moses; it has been put out; under king Solomon we lit another candle, this also was extinguished; we must now resign ourselves and wait, till the Lord himself will renew for us the light." Therefore God said: "Arise, my light" (אורי), etc. I. E. thought, perhaps, of this or similar passages in the Midrash, when he considered it necessary to remind us repeatedly that the words קומי אורי are addressed to Zion.

[15] קדוש ישראל is the genitive; but it cannot be governed by ציון, because the latter is a proper noun, and proper nouns do not govern a genitive; wherever, therefore, this seems to be the case, another noun in apposition to it is supplied, as *e. g.* here, the word עיר "city."

[16] The two forms referred to are שַׁד and שָׁד. Comp. I. E. on c. ix. 3, and Note 4.

[17] That is, for the copper that has been taken away from thee, thou wilt get a compensation of such a value, as if gold had been taken away.

[18] זהב גוים "the gold of nations" seems to be another reading for the preceding זהב "gold," but not a new explanation. Comp. נ"א "another reading" of the M.S. of the British Museum.

Comp. פקיד "officer." The men, who distribute the taxes. *I will make thine officers peace.* They will collect the taxes in peace. *And thine exactors righteousness.* They will exact the money with righteousness.

18. *Violence shall not,* etc. Repetition of the same idea. וקראת ישועה חומתיך Some explain it: "And salvation will meet thy walls;" comp. וקראת אתכם הרעה "and evil will befall you" (Deut. xxxi. 29); others: "And salvation shall call unto thy walls;" but it is more correct to take וקראת as the second person feminine, and to render it, "And thou, Zion, wilt call thy walls salvation." The correctness of this explanation is proved by the words which follow: ושעריך תהלה "and thy gates praise." וקראת is to be repeated before ושעריך, according to the rule of ellipsis.

19. *The sun shall be no more,* etc. Thou wilt not want the light of the sun, because of the light of God. *An everlasting light,* that shines day and night.

20. *Thy sun shall no more go down,* etc. That sun[19] will not set, and that moon לא יאסף *Shall not withdraw itself.* Lit., "shall not be gathered;" the moon appears dark to the earth, when in conjunction with the sun.[20] *And the days of thy mourning shall be ended.* The mourner sits, as it were, in darkness.

21. *The branch.* Comp. "And a branch shall grow out of his roots" (xi. 1). *The work of my hands, that I may be glorified.* It is a figure taken from the joy which a man feels when his work proves to be successful.[21]

22. *The little one,* etc. The small family, that numbers a few, shall become a thousand. *In his time,* that is, when the time of salvation will come, *I will hasten it,* that is, the salvation; or, I shall hasten to make the little one a strong nation; לגוי עצום *A strong nation.* Comp. And I shall make thee a great nation (Gen. xii. 2).

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[19] The glory of the Lord mentioned in the preceding verse as a substitute for the light of sun and moon.

[20] The phrase "the moon is gathered" means, according to I. E., the moon comes together with the sun, in one straight line from the earth, so that the part of the moon illuminated by the sun is not seen by the inhabitants of the earth, and she is, therefore, not seen at all: this is the case at every new moon.

[21] God rejoices that Israel have proved themselves, by repentance and by faithfulness to the word of God, deserving of the promised distinction, and worthy of the position assigned to them among the nations.

## CHAPTER LXI.

1. *Upon me.* The first person refers to the prophet. *The spirit.* The prophecy. Comp. "And took of the spirit, that was upon him" (Num. xi. 25). *Because the Lord hath anointed me.* The prophets are called "anointed;" comp. "Touch not mine anointed" (Ps. cv. 15).[1] R. Moses Hakkohen says that the protasis beginning "Because the Lord" is continued till ver. 9, and the apodosis commences "I will greatly rejoice" (ver. 10); but it is not at all necessary to make this explanation; because יען means[2] "the reason of," and the whole phrase can be rendered thus: The reason why God has anointed me is, that I shall bring good tidings, etc. פקחקח *The opening of the prison.* It is one word, with the reduplication of the second and third radical; it is similar in form to סחרחר "panteth" (Ps. xxxviii. 11), אדמדם "red" (Lev. xiii. 49), ירקרק "green" (Lev. ibid.)

2. *The acceptable year.* The year of redemption. *All that mourn* for Zion, as is said in the next verse.

3. *To appoint unto them that mourn for Zion* that which the text is going to enumerate[2a]. *Beauty for ashes, the oil of joy for mourning.* The mourner does not anoint with oil, as may be gathered from the story of the woman of Tekoa. (2 Sam. xiv. 2). כהה *Weak.*[3] It is an adjective of the same root as the verb כהה (Lev. xiii. 6) which is rendered by some "is become dark," but by me "hath decreased," as it is contrasted with פישה "spread."[4] אילי *Trees.* Comp. אילים "oaks" (i. 29);[5] the words which follow, "the planting of the Lord," support this explanation.

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[1] The second part of this verse, "And do my prophets no harm," shows that the expressions "anointed" (משיחי) and "prophets" (נביאי) signify here the same persons.

[2] The Hebrew text has the words כי יען טעמו השם משחני, lit., "for יען has the meaning 'God has anointed me,'" etc., but יען has not this meaning; after טעמו the word טעם "the reason why" has been omitted, which has been restored in the translation.

[2a] The words לתת להם "to give unto them," are accordingly a mere repetition of the phrase לשום לאבלי ציון "to appoint unto them that mourn for Zion."

[3] A. V., "Heaviness." [4] Comp. I. E. on xlii. 3, and on Levit. xiii. 6.

[5] The same explanation is given by Rashi; but the Chaldaean translation renders it רברבי "the great."

4. עולם Of old.[6] ראשנים Of former generations.[7]

5. *And strangers shall stand* before you like servants. אכריכם *Your ploughmen.* אִכָּר is an adjective, meaning "tilling the field."[8]

6. כהני *The priests.* I said already that the meaning of כהן is, "one that ministers;" it is therefore qualified here by the genitive "of our God." The other nations will resemble the Israelites, and the Israelites will be like the Aaronites; the Israelites will therefore receive the abundance of nations as their tithes. תתאמרו=תתימרו *Shall ye boast yourselves.* Comp. האמרת "thou hast boasted" (Deut. xxvi. 17).[9]

7. משנה *Double.* The verb "you shall inherit" is to be supplied. ותחת כלמה=וכלמה And for confusion. *Therefore in their land*, etc. This is the explanation of the word "double" in the first part of the verse.

8. *For I, the Lord, love judgment*, etc. I shall give them their reward, for I love righteousness; I hate robbing even in the burnt offering that is brought to me; therefore ונתתי פעלתם וגו׳ *I will give them their reward*, etc. As to פעלתם "their reward" comp. פעלת "the wages" (Lev. xix. 13). By these words the expression "I hate robbing" is explained; as if God said, I shall not rob them; for if I gave them not their reward, I should rob them of their wages.

9. *And their seed shall be known.* This prediction does not imply that Israel will again be scattered among the nations, but that they will be known among the nations, who will come up to the holy land to celebrate the feast of Tabernacles (comp. Zec. xiv. 16), and among them that will bring the tribute.

10. *I will greatly rejoice.* These are the words which Israel

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[6] עולם has here the meaning "a very long time;" it means usually "for ever;" but this is not applicable here.

[7] I. E. adds the word דורים to make it clear, that the adjective ראשנים is not to be connected with חרבות since the latter is feminine, while the former has the masculine termination; but with the word דורים, which is either to be supplied or is implied in the adjective ראשנים.

[8] Comp. I. E. on iii. 4 and note 5.

[9] I. E. connects with the same root the word אמיר (xvii. 6). In his commentary on Deuteronomy he explains likewise the verb האמרת to mean "thou hast praised," but at the same time approves of the explanation of R. Jehudah Hallevi, that האמרת means "thou hast caused to declare."

will then proclaim. יעטני *He hath covered me.* It is past of יעט; עוטה "covering" (Ps. civ. 2) is of the same root, though of a different form.[10] יכהן *Serveth.*[11] It is a transitive verb, and פאר "ornament" is the object; it is attended to by the bride-groom; compare my remark on ישרתונך "shall minister unto thee" (lx. 7). *And as a bride adorneth herself with her jewels*, with the chain round her neck.

11. כארץ תוציא *Like the earth which bringeth forth.*[12] *So the Lord will cause righteousness and praise to spring forth.* Righteousness and praise will increase, as though they grew.

## CHAPTER LXII.

1. *For Zion's sake will I not*, etc. Thus Israel will speak, when in exile. יבער *That burneth.* The relative אשר "that" must be supplied; for the verb agrees with לפיד "lamp."[1]

2. יקרא *Shall be called.* It is Pual. יקבנו *Will name.* Comp. אשר נקבו "which are expressed" (Num. i. 17).

3. *In the hand of the Lord.* In some countries people wear crowns on their hands.[2]

[1] The Hebrew text has the words מנזרת עוטה והם ישני בניינים, "of the same root as עוטה, but of a different conjugation." This is not the case; both are of the Kal, but their roots are different; the one is to be derived from עטה, the other from יעט. The reverse would be correct, namely, פעל עבר מבנין עוטה והם ב׳ שרשים "it is the past tense of the same conjugation as עוטה, but the two verbs have different roots." This is perhaps the right reading.

[11] A. V., "Decketh himself with."

[12] A. V., "As the earth bringeth forth," etc.

[13] I. E. explains the expression צמח, "to grow," used here of righteousness, in a figurative sense. Righteousness will, as it were, grow in the estimation of man, so that all will endeavour to become righteous, and to perform righteous deeds.

[1] יבער being the third person masculine cannot be connected as predicate with the feminine noun וישועתה; יבער is therefore connected with the masculine noun לפיד, by supplying the relative אשר; and the whole phrase is to be translated: "And the salvation thereof as a lamp that burneth."

[2] This is equivalent to saying that the word עטרת, mostly used in the meaning of "crown," that is, an ornament of the head, has sometimes the general

4. *Thou shalt no more be termed forsaken,* etc. This verse shows that the words "For Zion's sake," etc. are spoken by the Lord; the expression "I will not rest," etc. must be taken in a figurative sense. חפצי בה *My delight is in it.*[3] These are two separate words. *Shalt be married.* The next verse explains the meaning thereof.

5. *So shall thy sons marry thee.* This is a figurative expression for "the kingdom will be restored to thee."

6. *Watchmen.* By this name those that mourn for Zion are meant, who do nothing else but cry, who do not sleep during the night, but are like watchmen upon the walls, nor do they sleep during the day, while watchmen may at least sleep during the day; comp. "They that cause to watch for lying vanities, forsake their idol" (Jon. ii. 9).[4] The prophet himself explains the expression "watchmen" by the words המזכירים את יי "that remind the Lord." מזכירים is a causative verb; lit., "that cause the Lord to remember;" comp. הזכירני "put me in remembrance" (xliii. 26).

8. *The Lord hath sworn,* etc. This verse also proves[5] clearly, that this prophecy refers to the time yet to come; for the Lord "hath sworn," that is, has made an unconditional

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meaning "ornament," referring to ornaments of other parts of the body, as *e.g.*, here, of the hand. But it is, in fact, not necessary to join ביד with עטרת; we may join it with והייית and explain the phrase thus: "Thou shalt be a crown of glory in the hand of the Lord"—that is, well protected and guarded by the Lord. Comp. Kimchi ad locum.

[3] A. V., "Hephzi-bah."

[4] A. V., "They that observe lying vanities."—I. E. proves by this quotation that the expression "to watch" signifies sometimes "to wait for help," "to pray;" because משמרים means "they that cause to pray," and refers to the people in the ship that stirred each other up to prayer; so here also the word שמרים "watchmen" refers to those that feel themselves continually stirred up to pray to the Almighty for the restoration of Jerusalem and the temple.

[5] The Hebrew text has the words גם נשבע גם זה לאות וגו׳. The first גם connects this verse with the preceding verse in this way: "Till He make Jerusalem a praise in the earth. Yea, he has sworn to do it." But it is also possible that it is an erroneous repetition of the second גם.—The Lord here promised to establish Jerusalem in such a way that it should no more be spoiled. This cannot refer to the deliverance from the Babylonian exile, because Jerusalem was repeatedly spoiled after that event; and since "the word that cometh out of the mouth of the Lord, does not return void," these predictions are explained to refer to the deliverance yet to come.

decree.[6] *By His right hand.* By His might, which is everlasting. The right hand is mentioned here to indicate His power of preventing enemies despoiling the Israelites of their corn, etc.

9. *Shall eat it.* Shall eat thy corn. *And they that have brought it together,* that have brought the wine together.

10. *Go through,* etc. Having mentioned the prosperity of the land for the sake of the mourners for Zion, who will enjoy it without anxiety, the prophet continues to describe, how the deliverance of Israel from his exile, and his return to his own land will be with honour; the princes of the nations will say "Go through, etc." that is, go through the gates to proclaim in every place "Prepare the way of the people," "clear it of stones," "lift up a standard throughout the whole world."

11. *The daughter of Zion.* The daughter, whom she has born.[7] ופעלתו *And His wages.*[8] I have already explained this word (lxi. 8). *His reward,* for those that bear patiently the exile, or for those that will honour Israel.

12. *And unto thee.* The second person refers to Zion.

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## CHAPTER LXIII.

1. *Who is this that cometh.* Some refer this to Messiah, others to the angel Michael;[1] but more correctly it may be referred to God.[2] This prophecy contains the decree made against

[6] The predictions of good or evil events are generally connected with the condition pronounced or understood, "if you hearken unto me" or "if you hearken not unto me." But a prediction introduced by a phrase like "He hath sworn" will be accomplished unconditionally.

[7] The words of the Hebrew text are הבת שהולידה; they seem to be incorrect, because the Hiphil of ילד is not used of women; moreover, there is no necessity at all to explain "the daughter of Zion" by "the daughter, whom she (Zion) has born." It is difficult to tell what I. E. intended to say by these words. Comp. his remark on xlvii. 1 and Note 1.

[8] A. V., "And his work."

[1] Comp. "And there is none that holdeth with me in these things, but Michael, your prince" Dan. x. 21.

[2] The words השם הנכבד "the honoured name" of the Hebrew text are used instead of יי "the Lord," by I. E., in order not to connect the description "with dyed garments," etc., directly with God. Comp. I. E. on xlii. 8.

Edom, that is, against the empire of Rome and Constantinople, who are called Edomites, because they adopted the Edomite religion—that is, the Christian religion—which was first established among the Edomites.[2a] חמוץ *Stained.* Comp. חומץ "vinegar" (Num. vi. 3).[3] זה הדור בלבושו *He that was so glorious*[4] *in his apparel*, how has he stained himself! צעה *Who bindeth*[5] others; comp. צועים וצעוהו "oppressors, that will oppress him"[6] (Jer. xlviii. 12). The correctness of this explanation[7] is confirmed by the words which follow: "in the greatness of his strength." R. Moses Hakkohen says, that צועה is here as in li. 14, an adjective, not a transitive verb.—The answer to the question "Who is this," etc., is "I that speak in righteousness," etc. רב *Mighty.* Comp. רב "officer" (Est. i. 8). *From Bozrah.* Bozrah is the name of a place. It is as if He came from there, from the people of Bozrah, from Edom, and all those that follow the same religion, wherever they are.

2. ללבושך *Thine apparel.*[8] The preposition ל is pleonastic as in לאבשלום (1 Chr. iii. 2). *Like him that treadeth in the winefat.* Blood is in colour similar to wine.

3. *I have trodden*, etc. This prophecy refers to the destruction of Edom, and the overthrow of the dominion of his religion. *I alone* have thus decreed against Edom. ואדרכם *And I trod them.*[9] The form of the verb seems to indicate the future, but in fact the imperfect is meant.[10] ויז *And sprinkled.*[9] It is similar in form to ויט "and he stretched forth" (Ex. ix. 23). נצחם *Their*

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[2a] The words "This prophecy," etc., till "among the Edomites," are omitted in some editions; they were either struck out by the censors, or left out by the printers from fear of the censorship.

[3] The two words seem, according to I. E., to be derived from חמץ "to be red." See Gesenius Lex. Hebr. Chald.

[4] A. V., "This that is glorious."

[5] A. V., "Travelling." [6] "Wanderers, that shall cause him to wander."

[7] That צעה is the participle of a transitive verb, in opposition to the opinion of R. Moses Hakkohen, who says, "that צעה is a common noun (שם התואר See c. iii., Note 5). There is no grammatical difficulty in rendering צעה ברב כחו "who bindeth people in the greatness of his strength;" but the verb would be missing, if צעה were a noun.

[8] A. V., "In thine apparel." Comp. c. xxxii., Note 1.

[9] A. V., "For I will tread them." "And shall be sprinkled." "And I will stain."

[10] See I. E. on i. 21, Note 43.

*blood*. The blood is called נֶצַח lit. "time," because through the blood man lives his time; it is of the same root as נצח "for ever" (xxxiv. 10).[11] אנאלתי *I stained*.[9] The א is here substituted for ה, the characteristic of the Hiphil, or the word is a compound of the past and future; I prefer the latter explanation. As to its meaning "I stained," comp. יגאלהו "shall stain it" (Job iii. 5).

4. *For the day of vengeance*, etc. For I will wreak vengeance against my enemies, and I will redeem my friends. גאולי *My redeemed*. It is participle passive plural with the suffix, first person, referring to God.

5. *And I looked*, etc. This is a figurative expression; for in fact God does not need that. ואשתומם *And I wondered*. Compare my explanation of וישתומם (lix. 16).

6. *Nations*. Other nations beside Edom. ואוריד לארץ נצחם And I will pour out their blood[11] to the earth.

7. *I will mention*, etc. The wise of Israel will then acknowledge the great number of benefits bestowed upon them by God at the departure from Egypt, during the exile, and in their deliverance and restoration to their own country. *The praises of the Lord*. The mention of the kindness of the Lord, is His praise. ורב טוב *And great in goodness*.[12] This is an attribute of the Lord.[13]

8. *For he said*. This is an anthropomorphism.[14] He thought they would become faithful children, and therefore he helped them.

9. לא The true meaning of the word is "to Him;"[15] and

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[11] The phrase לנצח נצחים (xxxiv. 10) is explained by I. E., זמנים אין קץ להם "periods of time without end." Others compare נצחם "their blood" with נצח "strength" (1 Sam. xv. 29), the purity and proper circulation of the blood being the essential condition of the health and strength of man; others, again, derive it from a root נזה נצה "to sprinkle." (Ges. Lex. Hebr. Chald.)

[12] A. V., "And the great goodness."

[13] By this remark I. E. reminds us not to confound the attribute of God רַב טוּב "Great in goodness," with רֹב טוּב "the abundance of goodness"—"the great goodness." רַב is an adjective, רֹב an abstract noun.

[14] In reality, such a miscalculation cannot be attributed to the Omniscient; but the prophet means to say that God favoured the Israelites to such a degree that they ought to have been faithful servants of the Lord at all times.

[15] I. E. usually follows the Keri, that is, the reading recommended by the Massorah; לו "to him" is here the Keri, לֹא "not," the Ketib.

לא צר (lit., Unto Him was trouble), "he was afflicted," has the same meaning as "And His soul was grieved" (Jud. x. 16). It is a figurative expression. He was, as it were, in distress, therefore He hastened to deliver them. *And the angel of His presence.* Comp. "And sent an angel, and hath brought us forth out of Egypt" (Num. xx. 16); this does by no means refer to Moses.[15a] וינטלם *And he bare them.* Comp. ונטל "and the weight" (Prov. xxvii. 3). It refers to the deliverance of Israel from Egypt. *And he carried them* in their land. כל ימי עולם *All the days of the long period* of their stay in their own land.[16]

10. ועצבו *And vexed.* Comp. אל תעצבו "be not grieved" (Gen. xlv. 5). *And vexed His holy spirit.* This is a figurative expression. Some understand "by the holy spirit" the angel of the Lord.[17] *He fought against them* till they left His land.

11. *Then he remembered the days of old,* the days that have passed. משה עמו *The days of Moses and his people.*[18] As to the asyndeton משה עמו comp. שמש ירח "the sun and moon" (Hab. iii. 11). The word משה, however, may also be taken as a participle, meaning "he who brought out," who delivered Israel; but the first explanation is preferable.[19] *Where is he that,* etc. Where is he, that brought them up, out of the Red Sea? את רעה צאנו *With the shepherd of his flock.* With Moses who was the shepherd of Israel.[20] *That put within him,* that

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[15a] Although I. E. admits that the word מלאך "angel" or "messenger" is sometimes used of prophets (Comp. I. E. on xlii. 19), he refers it in this case to "the angel" in the usual sense of the word. Comp. I. E. on Num. xx. 16.

[16] עולם is, according to I. E., "a long period," but its nature and limits must be gathered from the context; ימות עולם (Deut. xxxii. 7) refers to the past; עד עולם (Ps. xc. 2) "for ever" to the future; עד עולם (1 Sam. i. 22), "the whole lifetime," etc., here I. E. infers from the preceding, "And he carried them in their land," that it refers to the period during which they had possession of their land.

[17] In order to remove the anthropomorphism. Comp. Targ. Jonathan וארגיזו על מימר נביאי קודשיה "they acted provokingly against the words of His holy prophets."

[18] A. V., "Moses and His people."

[19] In his excursus on Ex. iii. 15, he says that the tetragrammaton is generally used as a proper noun, but sometimes as a common noun, and thus finds it analogous to the proper noun משה, which is once used as a common noun, namely, in this passage משה עמו. The words "but the first explanation is preferable" are, perhaps, spurious.

[20] The words of the Hebrew text are על משקל משה, which seem to have

put within Moses, the angel of the Lord, or, that put in the midst of Israel.

12. *His glorious arm.* His angel, that went before the camp of Israel (Ex. xiv. 19).

13. *The deep.* The sea. *In the wilderness,* which is upon dry land.[21]

14. *As a beast goeth down,* etc. After their departure from the sea, God led them through the wilderness as gently as a beast goes down into the valley; thus "the spirit of the Lord" תניחנו "led them" that is, Israel; תניחנו=תניחם. The suffix (ו) of the third person singular may however more accurately be referred to Moses, because of the words which follow, "So didst Thou lead Thy people;" the prophet speaking both of Moses and the Israelites.

15. *Look down,* etc. The prophet repeats here the prayer of the intelligent portion of those referred to in ver. 10.[22] מזבול *From the habitation.* Comp. יזבלני "will dwell with me" (Gen. xxx. 21). It is a repetition of the preceding idea in other words. התאפקו *They are restrained* at present. Comp. להתאפק "to refrain himself" (Gen. xlv. 1).

16. *Thou art our father,* and we are Thy children; Thou art a father that is always existing. *Though Abraham be ignorant of us,* etc. Abraham is mentioned, as having been the first with whom God made a covenant to be a God unto him and his children; Jacob is also mentioned as the last of the patriarchs, and the founder of our nation exclusively. יכירנו *Acknowledge us.* Comp. יבדילני instead of יבדילני "hath separated me" (lvi. 3).

ב 17. למה תתענו *Why dost thou make us to err.*[23] Because God is the highest, first cause of everything, therefore He is men-

been written by mistake instead of עם "with," the explanation of אֶת. Firstly, it is not correct to say that רֹעֵה is formed after מֹשֶׁה; secondly, if the discrepancy with regard to the vowels be not taken into account, it is unnecessary to make any remarks concerning the formation of the regular construct state רֹעֵה from רֹעֶה. The words על משקל are probably the product of some ingenious copyist, who took עם for the initials of על משקל.

[21] I. E. divides the verse into two sentences, "He led them through the deep," and "He led them," (to be supplied) "in the wilderness," or, "in the plain," while, according to others, the verse contains only one sentence, "He led them through the deep, as a horse (is safely led) in the wilderness."

[22] "And He fought against them," that is, He punished them with exile; the better part of the nation then prayed to the Almighty for relief and deliverance.

[23] A. V., "Why hast Thou made us to err?" It is considered a blasphemy to

tioned as the cause of this erring. Others take it in a sense similar to that of the Rabbinical phrase אין מספיקין בידו לעשות תשובה "he is not permitted to repent" (Mishnah Aboth, v. 21).[23a] Some are of opinion that this is only the imagination of man;[24] others, again, say that this refers to those duties only which we cannot perform during our exile.[24a] תקשיח *Thou removest.*[25] Comp. הקשיח "He hath removed"[25a] (Job xxxix. 16). *Thy servants*, the patriarchs. *The tribes of thine inheritance.* The twelve tribes of Israel.[26]

18. למצער A little while. למצער ירשו עם קדשך *The people of thy holiness have possessed* the holy land *but for a little while*, and now *the enemies have trodden down*, etc. Some explain the verse thus: The people of Thy holiness has been dispossessed (by the enemy) for a small thing, or for a short time,[27] and this latter explanation is right.

19. היינו מעולם וגו׳ We are like men, over whom Thou hast never ruled.

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say of God, that He causes men to sin; the object of the various explanations mentioned by I. E. is, to free the expression from this charge.

[23a] This is said of him, who misleads others to sin; "he is not permitted to repent," "he cannot completely remedy the evil which he has produced." It is easy to mislead, but not so easy to make people, when once misled, understand their error, and return to the right way. The question, "Why doest Thou make us to err?" is to be explained in a similar way, namely, "Why do we find it so difficult to repent, to undo our acts of wickedness? Why doest Thou not make the way of our return unto Thee smooth and easy?"

[24] People that feel some strong inclination to sin, are easily misled to imagine that God Himself prevents them from improving, and that it is no more in their power to master themselves. According to this explanation, the question "Why dost Thou cause us to err?" is to be taken literally, and to be considered as the expression of a false opinion widely spread among the people.

[24a] As *e.g.*, the commandments introduced by a formula like "When ye be come into the land;" the commandments concerning the temple and the service therein.

[25] A. V., "Thou hast hardened."

[25a] A. V., "She is hardened." The same translation is to be given according to I. E. on Job.

[26] The Hebrew text has השופטים "the judges;" but there is no reason why "the tribes of thine inheritance" should be referred to the judges. If the words "thy servants" refer, as I. E. explains, to the Patriarchs, the expression "the tribes of thine inheritance," for whose sake God is implored to return, refers to the twelve sons of Jacob, the fathers of the twelve tribes of Israel. השופטים is a corruption of השבטים "the tribes," an expression often used in Rabbinical Literature, to signify the twelve sons of Jacob.

[27] מצער means "small" or "little," and admits of the rendering "a little while" as well as "a little thing."

## CHAPTER LXIV.

1. לוּא קרעת שמים Some refer this phrase to the revelation on Mount Sinai, and render it "As if Thou hadst not rent the heavens;"[1] but it is more correct to take לוּא=לוּ in its usual meaning "if;" (comp. Ps. lxxxiv. 13), and to explain the sentence thus: "If Thou wouldst rend the heavens and come down," that is, if Thou wouldst send forth Thy decrees, then, "the mountains," that is, the kings[2] who sit in safety, "would flow down at Thy presence." נָזֹלּוּ *Would flow down.* The Dagesh in the ל is caused by the pause;[3] נָזֹלּוּ is in form similar to יָכֹלּוּ "they could" (Ex. viii. 14).[4] בקדח אש המכים *As when the melting fire burneth*, and mountains melt in the heat of the fire, and מים תבעה אש *Like the water, which the fire causeth to boil.*[5] As to תבעה "causeth to boil" (lit. "swelleth") comp. אבעבעות "blains" (Ex. ix. 9). מפניך גוים ירגזו Thus the nations would tremble at Thy presence.[6]

2. בעשותך When thou didst. נוראות Terrible things. It is an adjective, and a noun must be supplied. Comp.[7] עזות "rough words" (Prov. xviii. 20). לא נקוה *Which we looked not for.* ירדת When thou camest down. מפניך הרים נזלו *Then the mountains flowed down at Thy presence.* Such things Thou hast already done in the past.

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[1] To give us Thy commandments. לוּא is, according to this explanation, the same as לֹא "not." Comp. Targum Jonathan: לא להון ארכנת שמיא "not for them (for the heathen people) hast thou descended from heaven."

[2] "Kingdoms" (ממלכות or "nations" (גוים) would better correspond with the phrase מפניך גוים ירגזו "thus the nations would tremble at Thy presence" (lxiv. 1), which seems to be the explanation of מפניך הרים נזלו.

[3] This Dagesh is called by the Grammarians: euphonic (לתפארת הקריאה); comp. חָדֳלוּ = חָדְלוּ (Jud. v. 7).

[4] The comparison of נָזֹלּוּ with יָכֹלּוּ is only made with regard to the Holem in the second syllable, but not concerning the Dagesh in the third radical, since יָכֹלּוּ has no Dagesh.

[5] A. V., "As when the fire causeth the waters to boil."

[6] A. V., "That the nations may tremble at Thy presence."

[7] The Hebrew text has the words כמו ועל דרך; but either כמו or ועל דרך is superfluous, because both expressions have the same meaning: "like." It is also possible that the original text had a word like חלקות (xxx. 10) after כמו which has been omitted by some careless copyist.

3. לא שמעו וגו׳ Men have not heard,[8] nor perceived by the ear, neither hath the eye seen, etc. יעשה What he will prepare.[9] למחכה For him that will wait.

4. פגעת וגו׳ *Thou didst meet him*, etc.[10] When thou wast angry in former days, thou didst meet the righteous; comp. "Had not Moses, his chosen, stood before Him in the breach, to turn away His wrath?" (Ps. cvi. 23). It may also be rendered, "Thou acceptedst the prayer of him," etc. Comp. לא אפנע אדם "I will not accept the prayer of any man" (xlvii. 3; liii. 12). את ישׂש *Him that rejoiced.*[11] The righteous man that rejoiced in God.[11a] *In Thy ways.* The ways which Thou hast taught us through the faithful of Thy house.[12] הן אתה קצפת ונחטא "But now[13] Thou art wroth, for we have sinned," or "Behold Thou wast angry,[14] for we had sinned." בהם *Through them*,[15] that is, through the righteous men. עולם The disappearance of the wrath. ונושע *And we were saved.*[15a] It is the imperfect.[16]

5. ונהי כטמא כלנו But now we are all as an unclean thing. עדים *Filthy rags.* It is derived from עד "spoil" (Gen. xlix. 47); for the garment of the spoil is usually stained with blood. ונבל *And we fade away.* The radical נ and the prefix of the first person plural are contracted into one letter. The root of

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[8] Comp. I. E. on ii. 4, Note 5.

[9] A. V., "What He hath prepared for him that waiteth for Him."

[10] A. V., "Thou meetest him," etc. [11] A. V., "Him that rejoiceth."

[11a] Better Rashi: "Him that rejoiced in doing righteousness;" and Targum Jonathan: דחדיאו למעבד רעותך בקשוט ובזכו "who rejoiced when performing Thy will with truth and integrity."

[12] That is, Moses. (Comp. Num. xii. 7.)—The Hebrew text has the words שהורתנו לנאמן בית, which seem to be incorrect; לנאמן בית is probably to be altered into על ידי נאמן בית.

[13] At the time, when this prayer is uttered, during the exile of the Israelites.

[14] At various times, when the Israelites were punished for their sins; as is for example pointed out in the book of Judges.

[15] A. V., "In those is continuance."—The words לעולם הספירות הקצף are corrupt; they must contain the explanation of עולם, since that of בהם is given before in the words בעבור הצדיקים "through the righteous." If עולם were explained by "always," the most important part of the sentence, the removing of the anger, is left to the reader to supply; it is, therefore, probable that I. E. renders עולם "disappearance" from עלם "to conceal;" and the Hebrew text is to be altered into עולם · הפרת הקצף or עולם · סתירת הקצף. "עולם means the disappearance of the wrath."

[15a] A. V., "And we shall be saved." [16] Comp. I. E. on i. 21, Note 43.

the word is נבל. Comp. נבלת, "fading" (i. 30). There is no other word similar to it in form.[16]

6. מתעורר *That stirreth up himself.* It is an adjective.[17] להחזיק *To take hold* with his hand.[18] ותמוגנו *And hast consumed us.* Comp. נמגו "they melt" (Ex. xv. 15).

7. *But now* do unto us according to Thy will; there is no strength in us; for we are like clay, etc.

8. *Be not wroth very sore,* for Thou hast been very angry. *We are all Thy people* now.

9. *The holy cities,* etc. Supply הבט, "see" from the preceding verse. "Look at the towns which Thou hast sanctified with Thy name, and which are now desolate."

10. *Our holy and our beautiful house.* The temple. *Where our fathers praised Thee* through the mouth of the Levites, the singers.[19]

11. תחשה *Wilt Thou hold Thy peace?* Wilt Thou not hasten to save us?

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## CHAPTER LXV.

1. *I was*[1] *sought,* etc. This is the reply of God to the prayer of the Israelites; He says: "Your fathers have provoked me, but 'I was sought,' that is, I offered myself to be found whenever they were in trouble, to them that asked me not, that I should be accessible to them. *I said, 'Behold me, behold me,'* repeatedly through the prophets.[2] *That was not called by my name* in those days, but by the name of Baal.

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[17] Such a contraction is usually indicated by a Dagesh in the letter next to the one omitted; here the ב should have a Dagesh (וַנַּבֵּל Hiphil of נבל). The form can, however, be considered as regular if derived from בול; verbs פ״נ and ע״י interchange sometimes; comp. סוך and נסך "to anoint."

[18] להחזיק is Hiphil, and therefore a transitive verb, governing the accusative; I. E. supplies therefore ידו; lit. "to cause his hand to be strong in Thee."

[19] I. E. takes the verb הללוך literally: "to praise," *i.e.,* by singing, and this was done in the temple by the Levites. In a more general sense it is paraphrased in Targum Jonathan: דפלחו קדמך אבהתנא "where our ancestors worshipped Thee."

[1] A. V., "I am sought."

[2] I. E. adds "through the prophets," because the Lord revealed Himself directly to the whole nation only once, namely, on Mount Sinai.

2. *I have spread out my hands*, etc. According to R. Moses Hakkohen, the preceding verse refers to all nations, as if God said, "Even to nations that are not called by my name, I was accessible, but as regards my people "I have spread my hands" to receive them. הדרך לא טוב *In a way that is not good.* Supply דרך "way" before לא טוב "not good;"[3] comp. עץ הדעת טוב ורע = עץ הדעת דעת טוב ורע "the tree of knowledge of good and evil" (Gen. ii. 9).

3. *To my face.* Like a servant that provokes his master while in his presence. *In gardens* of idolatry.

4. *That sit among the graves*, to inquire of the dead, and to listen to the spirits. ובנצורים *And in ruins.*[4]. Comp. נצורה "waste" (i. 8). *Which eat*, etc. All this is done in order to provoke me. ומרק *And broth.* Its meaning is well known; comp. Judg. vi. 20. The Ketib[5] is ופרק; the two words, however, are the same in meaning.

5. *Which say.* They, the unclean, say to the others, that have never eaten swine's meat, etc. גשה אליך = קרב אליך *Stand by thyself.* Lit. "Go nearer to thyself." קדשתיך *I am holier than thou.* It is an intransitive verb; as to the suffix,[6] comp. יצאוני "have gone out of me" (Jer. x. 20); similarly קדשתיך has the same meaning as קדשתי ממך "I am holy, more than thou." אלה עשן באפי These put[7] smoke in my nose.

6. *Behold it is written before me.* This evil which they have done, is, as it were, written before me; I have not forgotten it.

7. *Your iniquities*, etc. You have added sins to the sins of your forefathers. *I measured their former work into their bosom.* Your fathers went into exile for their idolatry.

8. *Thus saith the Lord, As the new wine*, etc. Although they have sinned, it will, nevertheless, be in those days as when *the new wine is found in the cluster and one saith* to the other *do not*

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[3] לא טוב is the genitive governed by דרך, which must be supplied; because הדרך cannot govern the genitive on account of the definite article. Comp. I. E. on xxx. 20.

[4] A. V., "In the monuments." "Besieged." [5] See ix. Note 2.

[6] The suffix of the verb is generally the same as the corresponding pronoun in the accusative, and should therefore be joined only to transitive verbs; but exceptionally it is a substitute for a pronoun and a preposition, and can in that case be joined to a neuter verb, as *e.g.*, קדשתיך "I am holier than thou."

[7] A. V., "These are."

*destroy it, for a blessing is in it.* I shall do the same for the sake of my servants, the righteous men of Israel, during their exile; namely, I shall not utterly destroy them.

9. *And I will bring forth out of Jacob*, of those that had gone into exile, of the righteous among them: who deserve to be called "mine elect."

10. עמק עכור *The valley of Achor.* This valley is near Jerusalem; comp. "And the valley of Achor for a door of hope" (Hos. ii. 15). Others render it, "Valley of trouble,"[8] comparing it with עכר "that troublest" (1 Kings xviii. 17). The latter is a forced explanation. *For my people that sought me.* For He will remember those that seek another besides Him.

11. הַשְּׁכֵחִים *That forget*, (lit., "that are forgetful"). It is an adjective,[9] similar in form to יְרֵאִים "afraid" (1 Sam. xxiii. 3). לגד *For the host of the heavens.*[10] R. Moses Hakkohen says, that גד means the planet Jupiter which forebodes only good things;[11] that in Arabic the word has the same meaning;[12] but that בגד (Gen. xxx. 11) is different from it.[13] למני *For Meni.*[14] According to some מני (lit., "number") is the name of the Zodiac, because each of its constellations has a certain number of stars. R. Moses Hakkohen says that מני is the name of one star.[15] ממסך *Drink offering.* Comp., מסכה "she hath mingled" (Prov. ix. 2).

12. ומניתי *And I will number.* The repetition of the same root

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[8] That is, the valley, in which the Israelites have brought trouble upon themselves through their bad actions. I. E., justly rejects this explanation, because the words עמק עכור are probably like השרון in the first part of the verse, a proper name, without any reference to trouble or sin.

[9] I. E. explains שְׁכֵחִים to be an adjective, although it governs an accusative, since the participle is שֹׂכְחִים; or he means by שם תאר the participle, and שְׁכֵחִים would in that case be another form of the participle, that could be compared with יִרְאִים, the only form of the participle Kal of ירא, "to fear."

[10] A. V., "That troop."

[11] According to the belief of Eastern people; In Arabic, Jupiter is called السعد الاكبر "the greatest fortune."

[12] جد Felicitas.

[13] I. E. renders בגד "a troop comes," and refers it to the troop of five children, which Leah then had.

[14] A. V., "That number."

[15] R. Moses Hakkohen mentions no name of that star. Gesenius is of opinion that מני is Venus; others compare it with *μήνη* "the moon."

is considered as an elegance in Hebrew. Comp. גד גדוד יגודנו "Gad, a troop shall overcome him" (Gen. xlix. 19); דן ידין "Dan shall judge" (ibid. 16). Thus the verb ומניתי is used because of מני at the end of the preceding verse; it means "I shall number;" comp. מונה "that telleth" (Jer. xxxiii. 13).

13. *My servants,* that return to Zion. *But ye* others, that do not serve the Lord, will remain in their miseries.

14. תְּיֵילִילוּ *Ye shall howl.* The regular form of the word would be תַּיְלִילוּ[16]; comp., יְיַשִּׁירוּ "they look straight" (Prov. iv. 25). It is similar in form to יְיֵדַע "he knoweth"; (Ps. cxxxviii. 6), and יְיֵטִיב "he doth good" (Job xxiv. 21).

15. *And ye shall leave your name for a curse.* Comp.[17] "The Lord make thee a curse and an oath" (Num. v. 21); "The Lord make thee like Zedekiah and like Ahab" (Jer. xxix. 22). *The Lord God shall slay thee.* Thus they will say to each other.[18] *Another name.* That is, a better name.

16. המתברך *He who blesseth himself.* This word is not like ונברכו "and shall be blessed" (Gen. xviii. 18); there is a difference between the two words.[19] באלהי אמן In the God whom all the world will acknowledge to be the true God, and that there is none besides Him.[20] אמן is an adjective[20a] of the same root as אמונה "truth" (xxv. 1); יתברך וגו' *Shall bless himself,* etc. He shall thankfully acknowledge that this[21] is true, or wish and pray that it may become true. *Because the former troubles,* etc., *are*

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[16] Or תֵּילִילוּ after the form הֵילִילוּ (xxiii. 1); the root is ילל.

[17] The Hebrew text has the words ואלה כמו; "and a curse, comp." ואלה is either the explanation of לשבועה and must be altered into לאלה, or it is the remnant of a quotation, and must in that case be preceded by כמו.

[18] This explanation is given on account of the change of the number; the suffix in שמכם is plural, while that of והמיתך is singular. In Targum Jonathan it is rendered, וימיתכון "and shall kill you."

[19] ונברכו is the passive (Niphal), "they shall be blessed;" that is, they shall receive the blessing from the Almighty; מתברך is reflective (Hithpael): "he who blesses himself;" that is, he who believes himself blessed or wishes himself to be blessed, as I. E. himself explains below.

[20] A. V., "In the God of truth."

[20a] I. E. seems to overlook that the adjective אמן demands the absolute state before it, not the construct. If, however, אמן is referred by him to the people, "to the faithful," and not to God, the construct state would be explained hereby, but the use of the singular אמן instead of the plural, would still require some explanation.

[21] That God is recognised by all people as the Lord of the universe.

*hid from mine eyes.* The troubles which have befallen the righteous, the servants of the Lord, have been intensified by the circumstance that the wicked used to mock at the pious and their piety, when the latter were afflicted with calamities[21a].

17. כי הנני בורא שמים חדשים וגו' *For behold, I create new heavens,* etc. Some explain this verse thus: "Behold, it will be as if I created," etc.[22] The grammarian, R. Jehudah, says, that by the "new heavens" the creatures in heaven and earth are meant.[23] The right explanation, however, is, that by "heavens" the atmosphere over the earth is meant, and the meaning of the whole sentence is: God will create a new good atmosphere, that people will be healthy and enjoy a long life; He will likewise increase the productive power of the earth, that it will be as though it were new. Those that refer the passage to the future life of man, are wrong; for it cannot thus agree with the context of the chapter, since in the future life there is neither eating nor drinking, as our sages have taught us,[23a] and this idea concerning the future life is the only true one. *The former.* The former troubles, as some quite correctly explain; others supply "heaven and earth;" but there is no sense in their explanation, as may be proved from the next verse.[24]

18. עדי עד *Long years.*[25] For at last man dies[25a] (comp. vers. 20). הנני בורא את ירושלים *Behold, I make*[26] *Jerusalem.* From this passage it can be proved that the word ברא does not mean "to create"

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[21a] I. E. perhaps explains here the expression "from mine eyes" to mean "from the eyes of my pious people" who perceive all the insults and mocking of the wicked."

[22] The heavens are considered as not subject to a material change; it was therefore found necessary to explain the seeming contradiction of this opinion, contained in the prediction of the creation of new heavens. Some explain that there will not be a real, but only an apparent creation of new heavens.

[23] According to this opinion, the totality of the heavens is unchangeable, and that will not be renewed, but the individual creatures in them do not share the same privilege; the "new creation" refers to them.

[23a] Comp. Talmud Babli, Berachoth p. 17.

[24] The opposite of "the former things," which shall not be remembered, is described in the next verse by גילה, "rejoicing," and כשוש, "joy." "The former things" are therefore the former troubles and sufferings.

[25] A. V., "For ever."

[25a] And therefore he cannot rejoice for ever, and עדי עד in this verse signifies only a long space of time.

[26] A. V., "I create."

("to produce from non-existence into existence") but "to form," "to renew."

19. *The voice of weeping* for one that is slain, or dies too early, as explained in the next verse.

20. *There shall be no more*, etc. This verse shows, that those who will return to Zion will enjoy a long life. The old man will complete "his days," that is, the days which the natural constitution of man permits him to live; he will live as long as the former generations from Adam to Noah lived; the same is the case with עולל=עול ימים "infant of days."[27] כי הנער בן מאה שנה ימות ונו'.[28] *For the young man*[29] *shall die one hundred years old*, etc. The sinner who dies a hundred years old, will be cursed; for if he lived less than that, his infancy will plead for him, his mental faculties not yet being fully developed; but being a hundred years old he is a young man, and being then a sinner, he is cursed.[30] We learn from this verse that the world will at last be again as it was at the beginning.[31]

21. *And they shall build houses*, etc. That is, they will be in safety, for there will be no enemy, as explained in the next verse; or, they will build houses, and dwell therein for a long time, while those that die in war are not so happy.

22. *As the days of the tree* that lives for a long time, as the Carob[32] and similar trees. *And mine elect shall outlive the work of their hands.* Many works of man retain still their new ap-

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[27] The infant will likewise complete his days; the time of infancy will be prolonged in the same proportion.

[28] The Hebrew text has the words והמת מת, which do not seem to harmonise with the context; from the words which follow, והוא בן מאה שנה, it may be inferred that the word נער, or the whole phrase כי הנער בן מאה שנה, is to be explained, and that the words והמת מת have to be replaced by הנער, or by the whole phrase כי הנער בן מאה שנה. נער is the period of life next to עול ימים.

[29] A. V., "The child."

[30] According to Jewish law the age of responsibility of man for his actions begins with the completion of the thirteenth year. Comp. בן שלש עשרה למצות (Aboth. v. 24).

[31] That the life of man will equal in length that of the first generations from Adam to Noah, that is, the length of about a thousand years.

[32] Comp. Targ. Jonath.: כיומי אילן חייא, "as the days of the tree of life;" this refers, perhaps, likewise, to the carob tree, which is called "the tree of life," on account of its longevity, its evergreen leaves, or its abundance of nutritious food.

pearance, while man has already become old, as *e.g.* a building, a book. The pronoun "their" refers to "mine elect," the subject of the sentence.

23. *Nor bring forth for trouble*, etc. Their children will not die, for God has blessed the parents, and has blessed the children to remain with them.

24. טרם I think that it means "yet," and with the preposition ב "before."[33] The meaning of the passage is: I shall readily give them all that they shall ask of me.

25. *The wolf and the lamb shall feed together.* This is a figurative expression for "peace will be established." Many imagine this to be done in such a way, that God will deprive the wolf of its natural voracity, as indicated by the words, "And the lion shall eat straw like the bullock." *And dust shall be the serpent's meat*, as is its nature; and it will eat nothing else. The meaning of this passage is: it will do no harm. *In all my holy mountain.* All these prophecies refer only to Palestine, for it is distinctly said, "in all my holy mountain."

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## CHAPTER LXVI.

The prophet, in this chapter, again rebukes the wicked people.

1. *The heaven is my throne.* We know that the glory of the Lord filleth heaven and earth; but by the words "the heaven is my throne" the prophet indicates, that the destinies of the whole world come from above, as it were by decrees, which the king, sitting on his throne, sends forth.[1] *The earth is my footstool.* The earth is in my power, is mine. Since all is mine, *Where is a house*, etc., and *where is a place*, etc. Repetition of the same idea.

2. *For all*, etc. This is a second reason, why all is in the

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[33] Comp. I. E. on Ex. ix. 30, where he refutes the opinion of Rashi, that טרם = לא "not," and on Ex. x. 7, where he explains הטרם תדע, "dost thou yet wish to know."

[1] As to the meaning of גזרה "decree" comp. I. E. on xvi. 13, and Note 26.

power of God, why all is His; namely, "that throne and that footstool are made by me." ויהיו כל אלה *And all those things have been*, all those things, which my hand has made. *But to this man will I look*, etc. Although heaven is my throne, yet will I look "to the poor and to him that is of a contrite spirit." *I will look.* I will direct my eye, my attention to him; it is the opposite of "I will hide my face from you" (i. 15).

3. *He that killeth an ox*, etc. I look to him "that trembleth at my word," not to those that sacrifice burnt offerings, and at the same time act badly; for "he that killeth an ox, מכה איש "is as guilty as if he slew a man;" it is considered as murder on his part, because the offering is not brought properly; or "is guilty as if he struck a man," not killing, but hurting and wounding him;[2] "He that sacrificeth a lamb" before me, is guilty, ערף כלב "as if he killed a dog;" עֹרֵף with the accent on the last syllable is participle Kal of ערף "to cut off the neck;" comp. וערפו "and they shall strike off the neck" (Deut. xxi. 4); when it has the accent on the last syllable but one (עֹרֶף "neck") it is a noun[3]; "he that offereth an oblation" is guilty דם חזיר "as if he offered the swine's blood; מזכיר לבונה *"he that burneth incense*—" comp. אזכרה[4] "incense" (Lev. ii. 2)—is guilty, מברך און "as if he blessed iniquity."[5] גם המה *Even they*, namely, "your forefathers;" the word אבותיכם is to be supplied.[6]

4. בתעלוליהם *Their charges.*[7] Comp. עלילות "charges"[7] (Deut.

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[2] Comp. והכה איש את רעהו וגו', "and one smite another with a stone, or with his fist, and he die not." Ex. xxi. 18.

[3] Some editions of the Hebrew text have the words וכאשר הוא שם מלעיל הנו שם; but either הוא שם or הנו שם is superfluous.

[4] In his commentary on Leviticus ii. 2, I. E. explains אזכרה "memorial," that part of the offering which is to serve as a memorial of it before the Lord; he mentions, however, that many explain it, "the part which was burnt upon the altar," and this opinion he seems to have adopted ultimately. Comp. I. E. on Hosea, xiv. 8.

[5] A. V., "As if he blessed an idol."

[6] אבותיהם of the Hebrew text is to be altered into אבותיכם, as may be inferred from the words which follow. It is difficult to find any reason why this word should be supplied, since המה, "they" refers to the sinners mentioned before in the same verse. Better and more natural is the explanation of Rashi, to connect this part of the verse with the following: גם המה וגו' גם אני וגו', "*Yea they have* chosen, etc. *I also* will choose, etc."

[7] A. V., "Their delusions." "Occasions."

xxii. 17), "their charges" are the charges brought against them. It may also be rendered "their delusions;" comp. ויתעללו "and they abused" (Judg. xix. 25); התעולל "he mocked" (1 Sam. vi. 6).[8] מגורתם *Their fears.* Comp. ויגר "and was afraid" (Num. xxii. 3).

5. מנדיכם *That cast you out.* Comp. ינדוהו "they chase him" (Job xviii. 18). Some render it[9] "those in whose eyes you are considered as doomed." "Your brethren" is added, because this circumstance, that they are brethren, gives greater force to the offence. יכבד R. Moses Hakkohen says, that it means, "the Lord is heavy;" that is, it is difficult to them to remember Him and to keep His commandments; as a proof of the correctness of this explanation he adds, that only the Niphal of כבד is found in the meaning of "to be honoured," as *e. g.* נכבדת "Thou art glorified" (xxvi. 15); but he did not think of יִכָּבְדוּ "they are honoured," which is the opposite of יצערו "they are little" (Job xiv. 21). According to this explanation the sense of the verse is clear.[10] After יכבד יי "the Lord is heavy" the word "yet" must be supplied[10a], as if the prophet said, "yet a time will come, when we shall see your[11] rejoicing, while they, that cast you out, will be confounded." But I think that[12] these are the words of "your brethren that cast you out," and that the whole verse must be explained thus: Your brethren say, "For my name's sake let the Lord be honoured [יכבד being derived from כבוד "honour"

[8] A. V., "He had wrought wonderfully."

[9] Comp. the second explanation of Rashi, and the Rabbinical expression, נדוי = חרם, "doom," "excommunication."

[10] Comp. Kimchi ad locum: "The wicked say to those that are anxious to fulfil the word of the Lord, 'Certainly, the Lord is too hard for us with His commandments,' but, says the prophet to the good, He will appear in the midst of your rejoicings, and they will be ashamed." This is probably also the explanation of R. Moses Hakkohen, partly quoted by I. E.

[10a] The Hebrew text has the words ותחסר מלת זמן, which either mean, "and an adverb of time is wanting," as, *e. g.*, "once," "yet," or are the corruption of ותחסר מלת עוד, as adopted for the translation.

[11] The good, that tremble at His word, are addressed by the prophet.

[12] These words are added in the translation; the corresponding Hebrew phrase, ולפי דעתי is missing. That he approves of the explanation that follows is clear from the words, "In this way there is a connection between this verse and the next."

(xi. 10)], we wish it that the Lord be honoured, then we shall see your rejoicing and be ashamed;" this is the meaning of the words והם יבשו "and they shall be ashamed."[13] They say it ironically and mean to indicate, that God will not be able to show His glory. In this way there is a connection between this verse and the next. Those that take these words, not as uttered by "your brethren" etc., but spoken by God, understand the plural in נראה as pluralis majestatis, like the plural in נעשה "let us make" (Gen. i. 26), or[13a] refer it to both, to God and the prophet together.

6. *From the city.* From Zion. *From the temple* of the Lord, that is, from the temple in Jerusalem, or from the heavens, which are called "the holy temple." *A voice.* The report of their punishment by God, that will spread everywhere. *To his enemies.* To those "that cast you out," etc.

7. תחיל *She travailed.* Comp. חיל "trembling" (Ps. xlv. 7). *Before she travailed she brought forth.* This is a figurative expression, indicating, that the Israelites will return to Zion, without any difficulty, like a woman, that bears children without troubles. והמליטה זכר *She was delivered of a man child.* Comp. תְּמַלֵּט "she will lay eggs" (xxxiv. 15), though of a different conjugation.[14]—The Israelites will suddenly come together, without much exertion, from all quarters; it will be as though Zion had conceived and born her children in one day, and that is wonderful.[15]

9. האני אשביר *Shall I bring to birth.* Comp. משבר בנים "birth of children" (Hos. xiii. 13). *Shall I bring to birth*, etc. I have the power to do all this,[16] to bring the woman, as it were, near

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[13] According to this explanation this would be one of the very rare instances of the oratio indirecta in Hebrew; the oratio directa would be ואנחנו נבוש, "and we shall be ashamed."

[13a] ואחיכם of the Hebrew text gives no sense, and must be corrected into ואחרים, "and others."

[14] המליט is Hiphil, תמלט Piel of מלט.

[15] That is unusual, unheard of before; the questions of the prophet are therefore to be answered in the negative.

[16] The Hebrew text has באלה, which seems to be nothing but the כאלה "such things," of the preceding verse, and refers to the wonderful events (restoration of Zion) described by the prophet; the reading באלה, "with those," can, however, be defended, and explained to refer to the enemies mentioned ver. 6. The punishment of the enemies would thus be described as the

the birth, and should I not be able to bring forth? or should I, who cause the whole world to bring forth children, shut the womb of Zion?

10. *All ye that mourn for her* in exile.

11. *With the breast of her consolations.* Comp. "Thou shalt suck the breast of kings" (lx. 16). A fulness of joy is meant by this expression; for "consolations" are here the opposite of "mournings."[17] תמצו *That you may milk out.* Comp. מיץ "the churning" (Prov. xxx. 33), though of a different root.[17a] מזיז R. Jonathan b. Uziel[18] translates it מחמד "from the best;" R. Moses Hakkohen compares it with וזיז שדי "the wild beasts of the field" (Ps. l. 11); but this explanation is forced. I explain the word to be hap. leg.[19]

12. *I shall extend to Zion peace like a river*, etc. חיל[20] means "property;" comp. החיל הזה "this wealth" (Deut. viii. 17). *Ye shall be borne on her sides*, when returning from exile. תשעשעו *Ye will play.* Comp. וישעשע "and shall play" (xi. 8). The ע has a short Kamez because of the pause.[21]

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first step towards the restoration of Zion, and the prophet asks, Should he, that has the power to perform the first part, not be able to do the rest?

[17] תנחמים, in its literal meaning, "consolations," suggests the idea of the co-existence of their cause; for when the evil is removed, consolation is no longer required. I. E. therefore remarks that the word תנחמים in this verse is the opposite of "mourning," mentioned in the preceding verse, and signifies "happiness."

[17a] The root of תמצו is מצץ, that of מיץ is מוץ.

[18] The author of the Chaldaean translation of the books of the Prophets; the translation is called after his name, Targum Jonathan.

[19] I. E. calls an expression hap. leg., even if it occurs again in Scripture, if not found in the same or a cognate meaning.

[20] I. E. read חיל גוים instead of כבוד הגוים of our editions of the Bible; both mean the same. Comp. Hebr. Bib. cum varietate lect., ed. Doederlein.

[21] The regular form would be תְּשַׁעְשָׁעוּ, ע being a guttural, it should receive the compound Sheva (ֲ) instead of the simple; but for the Sheva of the next letter it changes the compound Sheva into the short Kamez; the pause changes the Sheva of the ש into a vowel (ָ), and restores, therefore, the compound Sheva under ע. It would be more correct to say that the compound Sheva owes its origin to the guttural character of the letter, and that the Kamez under ש is the proper sign of the pause. The absence of any remark concerning the difference between וְיַעְשַׁע and תְּשַׁעְשָׁעוּ (the one being Piel, the other Pual), is rather suspicious, and leads to the suggestion that I. E. identified תְּשַׁעְשָׁעוּ with תְּשֻׁעֲשָׁעוּ, and explains, but wrongly, the change of ֻ into ַ, as caused by the pause.

13. *As one whom his mother comforteth.* Every woman has compassion upon her child.[22]

14. *Your heart.* The soul is meant, which has its principal seat in the heart.[23] *And your bones.* The principal constituents of the human frame.[24] וזעם *And He will be indignant.*[25] It is a verb; it has the accent on the last syllable,[26] and a Kamez in the first, while the noun זעם has the accent on the last syllable but one, and in both syllables a Pathah (זַעַם).

15. *With fire,* to kindle the anger. This figure signifies those divine decrees that come suddenly. *And with his chariots like a whirlwind.* A figurative expression. להשיב בחמה אפו *To render His anger with fury.* שוב אף or שוב חרון construed with מ has a good sense, with ב a bad one.[27]

16. נשפט *He will plead.* It is a figurative expression; meaning "he will go with them to judgment;"[28] or it is used here in an active sense like נשבע "he swore" (lxii. 8).[29]

17. *That sanctify themselves,* for idolatry. המתטהרים=המטהרים. *That purify themselves.* The ת of the Hithpael is compensated for by the Dagesh in ט. *In the gardens.* In the groves.[30] אחת

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[22] And therefore the figure is here used of the comfort given by the mother to the crying child, when punished by the father.

[23] Comp. I. E. on Gen. i. 1, where more instances of similar kinds of metonymy are given.

[24] The Hebrew text has the words כי הם המוסדות (lit., "for they are the fundamental parts"), which, on account of the plural form, cannot be meant as an explanation of לבבכם, but as that of עצמותיכם; the words רמז לגוף; "the body is meant," must perhaps be supplied together with ועצמותיכם, for the phrase כי הם המוסדות contains the reason for some preceding explanation.

[25] A. V., "And His indignation."

[26] The Hebrew text has ולעולם, which is contrasted with מלעיל, "the accent is on the last syllable but one;" there is no sense in ולעולם; it must be altered into מלרע, "the accent is on the last syllable."

[27] Here it is constructed with neither, but בהם "against them" can easily be supplied from the context. The Hebrew text has the words תשובת חרון אן דבק עם מ״ם; the word או, "or," is either superfluous or must be followed by אף, "anger," or a similar expression.

[28] The Niphal has sometimes the meaning of reciprocity, as נלחם, "to fight."

[29] נשפט would in that case be the same as שפט, "he will judge."

[30] That are prepared for idolatry; גנות is explained by אשרות, to indicate that gardens of trees are meant here, not kitchen gardens, as remarked by Rashi.

*One.* The feminine form agrees with אשרה[31] "grove," while the masculine form אחד of the Kotib refers to עץ "tree;" for every grove consists of trees.[31] *In the midst.* They surround the tree from all sides; or it is in the midst of the garden. *Eating swine's meat.* They sanctify themselves, but their bodies are full of uncleanliness.

18. ואנכי מעשיהם ומחשבתיהם *And I am their works and their thoughts.*[32] It has the same meaning as "the rulers take counsel together against the Lord, and against His anointed" (1's. ii. 2). באה *The time hath come.*[33] Supply עת "time." The meaning of the whole verse is, "When they intend to rebel against me, then the time is come to assemble all nations round Jerusalem," etc. *And see my glory.* I shall punish them till they will declare my glory to all people. This passage refers to the war of Gog and Magog.[34]

19. אות *A sign* of reproach, as *e.g.*, the loss of one eye;[35] it will be some new thing, the like of which has never appeared before. *Those that escape.* The greater part will die, as is stated distinctly. Comp. Ez. xxxviii. 21, 22; xxxix. 11 sqq.; and Zec. xiv. 12, 13.

20. *To the Lord.* To the glory of the Lord, whom they will fear. ברכב *In chariots of iron.*[36] בצבים *In waggons.*[37] Comp. עגלת צב "covered waggons" (Num. vii. 3). ובכרכרות *And upon dromedaries.*[38] Comp. כר "dromedary" (xvi. 1). A noble species of camel. כרכרות is a reduplication of כר. *As the children of Israel*, etc. As the Israelites used to bring the oblation in a clean vessel, that it should not be defiled.

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[31] אשרה is feminine according to its form, but masculine according to its meaning, since every אשרה is a tree in Hebrew, עץ, and this noun is masculine; in the phrase כל אשר העץ of the Hebrew text, the ה of אשרה has been wrongly separated from it and joined with עץ.

[32] A. V., "For I know their works and their thoughts."

[33] A. V., "It shall come." [34] Comp. c. xxiv. 14, note 18.

[35] The Hebrew text has בחכרון ע"ן, "with omission of ע," instead of כחכרון עין. Comp. 1 Sam. xi. 2.

[36] No reason is given why רכב should signify here "chariots of iron" and not "chariots;" perhaps he explains צבים "wooden waggons," and therefore רכב "iron chariots."

[37] A. V., "In litters."

[38] A. V., "And upon swift beasts."

21. *Also of them* whom they will bring,[39] I shall take some to be priests and Levites before me.

22. *The new heavens.* I have already explained this expression (lxv. 17). עמדים *Shall remain,* shall not be destroyed, as their predecessors have been. *Before me.* Before God, who is the first cause of all existing things.[40] *And your name* shall remain, so that it will not be blotted out; or,[41] it has the same meaning as "your seed," and is a mere repetition of the same idea. Comp. "To Jacob and to Israel" (Num. xxiii. 23).

23. מדי חדש *Whenever new moon will be.*[42] מדי has nearly the same meaning as בכל עת "whenever" (Est. v. 13). Comp. מדי עברו "whenever he passed" (2 Kings iv. 8). חדש בחדשו "a new moon on the day appointed for it."[42] Comp. דבר יום ביומו "the task of every day on the day appointed for it"[42] (Ex. v. 13). From this verse the ancients derived that the wicked had to suffer the future punishment for twelve months;[42a] they explain the word מדי to signify "one year."[43] The meaning of מדי שבת בשבתו I have explained in my commentary on the chapter concerning the seven weeks.[43a]

24. *And look* round Jerusalem, where Topheth is; from this verse all the learned[44] gather that there will be a day of judgment in Jerusalem. *Neither shall their fire be quenched.* Many discover here an allusion to the fact, that the soul, when it leaves the body, remains within the sphere of fire, if it does not deserve to join

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[39] That is, of the Israelites, whom the heathen people will bring to Jerusalem, who, therefore, will include in their number Levites and priests.

[40] All things are kept in existence by the will of God, they are therefore said to stand before the Lord, as if to receive from Him the power of existence.

[41] The words שלא ימחה after שמכם are superfluous. According to the second explanation שם has here the meaning "substance;" comp. I. E. on Ruth iii. 16.

[42] A. V., "From one new moon to another." "Your daily tasks."

[42a] See Midrash Yalkut ad locum.

[43] This seems to be I. E.'s interpretation of the passage quoted from the Midrash; but this explanation of מדי is not found there.

[43a] Lev. xxiii. 9-22, or *ib.* xxv. 1-13. The words מדי שבת בשבתו are explained in neither of the two passages. I. E. is perhaps of opinion that the expression שבת, used here by the prophet, includes also the festivals, and he refers therefore to his remark on Lev. xxiii. 11, in which he proves that the word שבת in the phrase ממחרת השבת refers to the first day of Passover.

[44] See Rashi, Kimchi, and Midrash Yalkut ad locum.

the angels of the Lord. The ancients said, that this would take place after the resurrection of the dead, and supported this opinion by a reference to Daniel (xii. 12), who asserts, that all the wicked, when called to life again, will be to an everlasting abhorring. All this is quite true.[45] דראון *Abhorring.* According to some, it is composed of two words, די ראון "much abhorring;" as to ראון, comp. מוראה "filthy" (Zeph. iii. 1); but this explanation is not admissible because of לדראון (Dan. xii. 2).[46]

[45] By this remark I. E. indicates that he does not think that the prophet intended to express these opinions in this verse, but that he has nothing to say against them. Comp. I. E. on li. 6.

[46] I. E. fails to prove why it should be more difficult to explain דראון in Daniel as equivalent to די ראון, than the same word used here by Isaiah. In his commentary on Daniel he only states that the word is not a compound, but the statement is not supported by any argument. The remark is perhaps based on the change of the Zere in דְּרָאוֹן into Hirek in the construct state דִּרְאוֹן, since דִּי = דְּ is the form of the construct state, and is not affected any further by the construct state of the succeeding word.

END OF THE BOOK OF ISAIAH THE PROPHET.

# I. INDEX OF QUOTATIONS FROM THE BIBLE IN THE COMMENTARY OF IBN EZRA ON ISAIAH.

| | | Comm. of I. E. on Is. |
|---|---|---|
| Gen. 1: 1 .. | בראשית ברא | 29: 1 |
| — .. .. | ברא .. .. | 40:28 |
| 2 .. | ורוח אלהים .. | 40:13 |
| 5 .. .. | ערב .. | 24:11 |
| 20 .. .. | עוף .. .. | 6: 6 |
| 2: 9 | ועין הדעת טוב ורע | 65: 2 |
| 10 .. .. | נהר .. .. | 2: 2 |
| 23 .. .. | עצם .. .. | 29:10 |
| 3: 6 .. .. | תאוה .. .. | 52: 7 |
| 13 .. .. | השיאני .. | 19:13 |
| 17 .. .. | בעצבון .. .. | 58: 3 |
| — .. .. | תאכלנה .. | 1: 7 |
| 24 .. | להט החרב .. | 42:25 |
| 4:21 .. | אבי כל תפש .. | 43:27 |
| 8: 2 .. .. | ויסכרו .. .. | 19: 4, 10 |
| 21 .. | כי יצר לב וגו' | 57:18 |
| — .. | ולא אסף עוד וגו' .. | 54: 9 |
| 22 .. .. | קין .. .. | 18: 6 |
| 10: 6 .. .. | מצרים .. .. | 10: 9 |
| 7 .. | שבא ודדן .. | 21:13 |
| 10 .. | ואכד וכלנה .. | 10: 9 |
| 11:31 .. | מאור כשדים .. | 24:15 |
| 12: 2 .. | ואעשך לגוי גדול | 60:22 |
| 8 .. .. | ויעתק .. | 28: 9 |
| 13: 6 | ולא נשא אתם הארץ | 2: 9 |
| 10 .. | ככר הירדן .. | 30:23 |
| 18 .. | אלני .. — | 61: 3 |
| 14: 5 .. .. | האימים .. | 2:21 |
| 15: 2 .. | ובן משק ביתי | 33: 4 |
| 11 .. .. | העיט .. | 18: 6 |
| — .. .. | וישב .. | 40: 7 |
| 15 .. | ואתה תבוא וגו' | 57:2 |
| 16: 5 .. .. | ואקל .. | 24: 9 |
| 18: 6 .. .. | סאים .. | 1:29 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Gen. 18: 7 .. | לעשות אתו .. | 41: 4 |
| 12 .. .. | בלתי .. | 10:25 & 38:17 |
| — .. .. | עדנה .. | 47: 8 |
| 19: 9 .. | נש הלאה .. | 49:20 |
| 20:13 .. .. | אמרי לי .. | 5:1 & 8:20 & 29:16 |
| 22: 4 | ביום השלישי וישא | 28:18 & 48:7 |
| 23: 8 .. .. | שמעוני .. | 45:11 |
| 13 .. .. | נתתי .. | 38:15 |
| 24:20 .. .. | ותער .. | 53:12 |
| 56 .. .. | תאחרו .. | 42:23 |
| 67 | האהלה שרה אמו .. | 30:20 & 42:25 |
| 25: 6 .. | הפילגשים .. | 31: 5 |
| 14 .. .. | דומה .. | 21:11 |
| 15 .. .. | ותימא .. | 21:14 |
| 18 .. .. | נפל .. | 54:15 |
| 27:11 .. .. | חלק .. | 41: 7 |
| 28:11 .. .. | ויפגע .. | 53: 6 |
| 12 .. .. | מצב .. | 13:14 |
| 14 .. .. | ופרצת .. | 54: 3 |
| 29:32 .. .. | יאהבני .. | 56: 3 |
| 30:11 .. .. | בגד .. | 65:11 |
| 13 .. .. | אשרוני .. | 1:17 |
| 20 .. .. | יזבלני .. | 63:15 |
| 37 .. .. | מחשף .. | 30:14 |
| 41 .. .. | יחם .. | 57: 5 |
| 31:10 | העתדים העלים וגו' | 1:11 |
| 36 .. .. | דלקת .. | 5:11 |
| 39 .. .. | גנבתי .. | 1:21 |
| 40 .. .. | חרב .. | 35: 7 |
| 51 .. .. | הגל .. | 25: 2 |
| 33: 5 | הילדים אשר חנן וגו' | 7:14 |
| 34: 7 .. .. | לשכב .. | 30:18 & 47:14 |
| 35:26 .. .. | ילד .. | 14:11 |

| | Comm. of I. E. on Is. |
|---|---|
| דַּבְּרוֹ .. .. .. Gen. 37: 4 | 53:10 |
| אחינו בשרנו הוא .. | 58: 7 |
| אנה .. .. .. .. | 29: 2 |
| צָדָקָה .. .. .. | 45:23 |
| אֲדֹנָי .. .. .. | 16: 8 |
| סָרִיסֵי .. .. .. | 53: 9 |
| ואשחט .. .. .. | 57: 5 |
| שמו .. .. .. | 7:19 |
| פקדים .. .. .. | 60:17 |
| הכירהו .. .. .. | 3: 9 |
| ויאמנו .. .. .. | 7: 9 |
| המליץ .. .. .. | 43:27 |
| מזמרת .. .. .. | 12: 5 |
| להתאפק .. .. | 42:14 & 63:15 |
| תעצבו .. .. .. | 63:10 |
| לאב .. .. .. | 43:27 |
| טענו .. .. .. | 14:19 |
| ויאמר ליוסף .. .. | 2:20 & 8:4 & 29:1 & 54:2 |
| אסרי לנפן וגו' .. | 7:25 |
| וירכתו על צידן .. | 23: 2 |
| דן ידין .. .. .. | 65:12 |
| גד גדוד יגודנו .. | 65:12 |
| בנות צעדה .. .. | 2:11 & 5:23 & 42:25 |
| מאל אביך ויעזרך ואת | 15: 2 |
| הורי .. .. .. | 59:13 |
| עַד .. .. .. | 33:23 & 64:5 |
| וידבר על לבם .. | 40: 2 |
| עצום .. .. .. Exod. 1: 9 | 41:21 |
| מסכנות .. .. .. | 22:15 |
| יבער .. .. .. | 1:31 |
| ויסתר משה פניו .. | 6: 2 |
| מזה .. .. .. 4: 2 | 3:15 & 5:4 |
| והנגשים .. .. | 29:13 |
| דבר יום ביומו .. | 66:23 |
| וחטאת עמך .. .. | 7:14 & 26:20 |
| ויפגעו .. .. .. | 47: 3 |
| וסרו .. .. .. | 3:26 |
| יכלו .. .. .. | 1:4 & 63:19 |
| משליח .. .. .. | 58:11 |
| יד יי .. .. .. | 1:25 |
| אבעבעת .. .. | 30:13 & 64:1 |

| | Comm. of I. E. on Is. |
|---|---|
| למן היום .. .. Exod. 9:18 | 32: 1 |
| העז .. .. .. .. | 10:31 |
| ויט .. .. .. .. | 63: 3 |
| כצאתי את העיר .. | 53:12 |
| לענת .. .. .. | 25: 5 |
| ארבה .. .. .. | 33: 4 |
| חרי אף .. .. | 41:11 |
| ופסח .. .. .. | 31: 5 |
| צבאות .. .. .. | 1:24 |
| לנחתם .. .. .. | 3: 8 |
| נבכים .. .. .. | 22: 5 |
| ושלשם .. .. .. | 19:24 |
| ההלך לפני מחנה וגו' | 63:12 |
| אפן מרכבתיו .. | 5:28 |
| אז ישיר .. .. .. | 7:23 |
| עזי וזמרת יה .. .. | 12: 2 |
| איש מלחמה .. .. | 53: 3 |
| נשפת .. . .. | 40:24 |
| עשה פלא .. .. | 29:14 |
| חיל .. .. .. | 51:9 & 54:1 |
| אילי מואב .. .. | 34: 6 |
| נמגו .. .. .. | 64: 6 |
| בכפר .. .. .. | 47: 8 |
| וימדו (וכלו) .. .. | 40:12 |
| ויחלש .. .. .. | 14:12 |
| על הצור .. .. | 51: 1 |
| ויספר (ואשתעי) .. | 41:23 |
| נבל תבל .. .. | 24: 4 |
| אל תגשו אל אשה | 8: 3 |
| עשן .. .. .. | 32:19 |
| לא תשא את שם .. | 3: 7 |
| ששת ימים .. .. | 5:24 & 24:6 & 26:18 & 27:4 & 43:24 |
| תענה .. .. .. | 59:12 |
| באגרף .. .. .. | 58: 4 |
| כויה .. .. .. | 3:24 |
| לבעליו .. .. .. | 16:8 & 26:13 |
| גנב .. .. .. | 1: 5 |
| ובער .. .. .. | 3:14 & 5:5 |
| שלם ישלם .. .. | 1:23 |
| דבר פשע .. .. | 1: 2 |
| ודל לא תהדר בריבו | 11: 4 |
| ונטשתה .. .. .. | 33:23 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| | דל | 19: 6 |
| Lev. 14:21 | וטח | 44:18 |
| | זב | 48:21 |
| | שאר בשרו | 14:22 |
| | לא תלין פעלת שכיר | 49:4 & 61:8 19:13 |
| | ובמשורה | 28:25 |
| | וינזרו | 1: 4 |
| 22: 2 | וטהר | 2:12 |
| | ושבה | 11: 2 |
| | שרוע | 28:20 |
| 23: 2 | מקראי קדש | 1:13 |
| | ממחרת השבת | 66:23 |
| 42:13 & 16:10 | תרועה | 24 |
| | תונו | 49:26 |
| | משכית | 2:16 |
| | מטת | 58: 6 |
| | בשברי לכם מטה לחם | 51:19 |
| | וישממו עליה וגו' | 52:14 |
| | תרצה | 40: 2 |
| | חרם | 11:15 |
| | תמורתו | 38:17 |
| Num. 1:17 | נקבו | 62: 2 |
| | פדיום | 35: 1 |
| | כבלע | 25: 7 |
| | לאלה ולשבעה | 65:15 |
| | ושמו | 7:19 |
| | עגלת צב | 66:20 |
| | והורד המשכן | 5: 8 |
| 58:8 & 52:12 | מאסף | 25 |
| | שובה וגו' | 30:15 |
| | לשד השמן | 5: 1 |
| | ואצלתי | 41: 9 |
| | ויאצל | 61: 1 |
| 5:9 & 22:14 | יי במראה אליו אתודע | 12: 6 |
| | נואלנו | 19:13 |
| | זמורה | 5: 6 |
| | עין בעין נראה | 52: 8 |
| | וישחטם | 22:13 |
| | וימלא כבוד יי וגו' | 6: 3 |
| | ויעפלו | 32:14 |
| | מהרה | 16: 5 |
| | ויגמל שקדים | 18: 5 |
| | אדמה | 47: 1 |
| | מלאך | 63: 9 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Ex. 23:14 | רגלים | 26: 6 |
| 17 | פעמים | 26: 6 |
| 26 | את מספר ימיך אמלא | 38:10 |
| 24: 6 | באגנת | 22:24 |
| 11 | אצילי בני ישראל | 41: 9 |
| 25: 4 | שני | 1:18 |
| 26:11 | קרסים | 46: 1 |
| 14 | מכסה | 28:20 |
| 28: 4 | מצנפת | 22:18 |
| 14 | שרשרת | 8: 7 |
| — | מנבלת | 28:25 |
| 18 | נפך ספיר | 54:11 |
| 22 | שרשת | 8: 7 |
| 31 | כליל תכלת | 2:18 |
| 30:13 | הפקדים | 13: 4 |
| 14 | מבן עשרים וגו' | 7:16 |
| 36 | ושחקת | 40:15 |
| 31: 2 | ראה קראתי בשם | 43: 1 |
| 32: 4 | ענל מסכה | 40:19 & 41:29 |
| 18 | קול ענות | 27: 2 |
| 34: 7 | וחטאה | 5:18 |
| 9 | כי עם קשה ערף וגו' | 7: 8 |
| — | וסלחת לעוננו | 2: 5 |
| 11 | הנני נרש | 57:20 |
| 35: 3 | תבערו | 6:13 |
| 19 | בגדי השרד לשרת | 60: 7 |
| 22 | על הנשים | 7: 2 |
| 38: 3 | היעים | 28:17 |
| 39: 3 | וירקעו | 40:19 |
| Lev. 2: 2 | אזכרתה | 57:8 & 66:3 |
| 3: 7 | כשב | 17:14 & 36:1 38:11 |
| 4:32 | כבש | 36: 1 |
| 35 | יוסר | 54:17 |
| 5:23 | פקדון | 15: 7 |
| 6:16 | כליל תהיה | 2:18 |
| 8:34 | כאשר עשה | 27: 5 |
| 11:14 | איה | 13:22 & 34:14 |
| 13: 5 | פשה | 61: 3 |
| — | הנגע | 53: 4 |
| 6 | כהה | 61: 3 |
| — | מספחת | 5: 7 |
| 49 | ירקרק אדמדם | 27:8 & 61:1 |
| 14: 4 | למטהר | 1:16 |

| | Comm. of I. E. on Is. |
|---|---|
| תשלים .. .. Deut.20:12 | 38:12 |
| וצרת עליה .. .. — | 21: 2 |
| וערפו .. .. 21: 4 | 66: 3 |
| סורר .. .. 18 | 1:5 & 31:6 & 59:13 |
| ובערת .. .. 21 | 6:13 |
| עלילת דברים .. 22:17 | 66: 4 |
| על דבר אשר לא קדמו וגו' .. 23: 5 | 21:13, 17 |
| יד .. .. .. 13 | 56: 5 |
| אתנן זונה .. .. 19 | 23:17 |
| עני .. .. .. 24:12 | 25:5 & 31:4 |
| תחבט .. .. .. 20 | 27:12 |
| חפאר .. .. .. — | 10:33 |
| ינצו .. .. .. 25:11 | 41:12 |
| בכיסך .. .. .. 13 | 46: 6 |
| באני .. .. .. 26:14 | 3:26 |
| האמרת .. .. .. 17 | 3:10 & 61:6 |
| האמירך .. .. .. 18 | 17: 6 |
| לזעוה .. .. .. 28:25 | 28:19 |
| מכתך .. .. .. 59 | 47:13 |
| נצבים .. .. .. 29: 9 | 57: 5 |
| חלה יי בה .. .. 21 | 53:10 |
| פנה .. .. .. 31:18 | 42:23 |
| וקראת אתכם הרעה 29 | 60:18 |
| יערף כמטר לקחי .. 32: 2 | 28:29 |
| תנובת שדי .. .. 13 | 57:19 |
| חלב כרים .. .. 14 | 34: 6 |
| חמר .. .. .. — | 27: 2 |
| קדחה .. .. .. 22 | 54:12 |
| פלילים .. .. .. 31 | 16: 3 |
| ומשרמת .. .. .. 32 | 16: 8 |
| ואתה מרבבת קדש 33: 2 | 56: 9 |
| תכו .. .. .. 3 | 1: 5 |
| עמים הר יקראו .. 19 | 3:13 |
| עין יעקב .. .. 28 | 48: 1 |
| במותימו .. .. 29 | 53: 9 |
| רוח חכמה .. .. 34: 9 | 11: 2 |
| Jos. 1: 9 תערץ .. .. .. | 2:21 |
| 2: 4 ותצפנו .. .. .. | 56: 2 |
| 5: 3 חרבות צרים .. .. | 5:28 |
| מלים .. .. .. 5 | 59: 5 |
| חיותם .. .. .. 8 | 38: 9 |
| 7: 5 וימס .. .. .. | 2: 9 |

| | Comm. of I. E. on Is. |
|---|---|
| וילחם .. .. Num.21: 1 | 53: 9 |
| המשלים .. .. 27 | 52:5 & 28:14 |
| אש יצאה .. .. 28 | 43:2 & 47:14 |
| בנתיה .. .. .. 32 | 16: 2 |
| ויגר .. .. .. 22: 3 | 66: 4 |
| לקב .. .. .. 23:11 | 58: 5 |
| ליעקב ולישראל .. 23 | 66:22 |
| שתם .. .. .. 24: 3 | 59:16 |
| אשורנו .. .. .. 17 | 57: 9 |
| וירד .. .. .. 19 | 41: 2 |
| כתים .. .. .. 24 | 23: 1 |
| אשר ילדה אתה .. 26:59 | 2:4 & 21:9 |
| כן .. .. .. 27: 7 | 16: 6 |
| חדש בחדשו .. .. 28:14 | 1:13 |
| כמשפטם .. .. 29:33 | 28:25 |
| חלוצי צבא .. .. 31: 5 | 58:11 |
| נפקד .. .. 49 | 27:3 & 38:10 |
| לספות .. .. .. 32:14 | 29: 1 |
| לשכים .. .. .. 33:55 | 5: 5 |
| דמיתי .. .. .. 55 | 10: 7 |
| ומחה .. .. .. 34:11 | 55:12 |
| ותרגנו .. .. Deut. 1:27 | 29:24 |
| האמים .. .. .. 2:10 | 49:25 |
| החלות .. .. .. 3:24 | 9: 3 |
| בגיא .. .. .. 29 | 28: 1 |
| לא תספו .. .. 4: 2 | 1:13 |
| אש אכלה .. .. 24 | 21:8 & 51:12 |
| העידתי בכם וגו' כי אבד תאבדון .. 26 | 1: 2 |
| שמור .. .. .. 5:12 | 8:16 |
| חצבים .. .. .. 6:11 | 22:16 |
| ובשמו תשבע .. 13 | 45:23 |
| שנר אלפיך .. .. 7:13 | 30:24 |
| מוקש .. .. .. 16 | 29:21 |
| ידעון .. .. .. 8: 3 | 26:16 |
| עשה לי את החיל הזה 17 | 10:14 & 15:7 & 30:6 & 66:12 |
| ובשמו תשבע .. 10:20 | 45:23 |
| הציף .. .. .. 11: 4 | 3:16 |
| בכל מקום אשר תראה 12:13 | 57: 8 |
| אחרי יי אלהיכם תלכו 13: 5 | 57: 2 |
| דיה .. .. .. 14:13 | 34:15 |
| וחבר חבר .. .. 18:11 | 47:12 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Jos. 7:21 | האהלי .. .. .. | 9:12 |
| 8:13 | עקבו .. .. .. | 5:23 |
| 10:12 | שמש בנבעון דום .. | 28:21 |
| 24 | ההלכוא.. .. .. | 28:12&48:18 & 56:3 |
| 15: 9 | ותאר .. .. .. | 44:13 |
| 22:22 | אלהים יי הוא ידע .. | 40:18 |
| 24: 4 | {את יעקב ואת עשו / ואתן לעשו .. | 56: 6 |
| Jud. 1:15 | נתתני .. .. .. | 27: 4 |
| 4:18 | סורה .. .. .. | 52:11 & 55:3 |
| 5: 2 | ברכו .. .. .. | 41:21 |
| 14 | בעממיך .. | 8:23 |
| — | מני .. .. .. | 47: 8 |
| 26 | והלמה .. .. .. | 16:8 & 41:7 |
| 27 | כרע נפל שכב .. | 25:12 |
| 6:11 | חבט .. .. .. | 27:12 |
| 20 | המרק .. .. .. | 65: 4 |
| 38 | ויזר .. .. .. | 1:6 & 59:5 |
| 8:11 | השכוני באהלים .. | 28: 9 |
| 16 | וידע בהם .. | 44: 8 |
| 10:16 | ותקצר נפשו .. .. | 63: 9 |
| 15:16 | טריה .. .. .. | 1: 6 |
| 16:30 | תמת נפשי עם פלשתים | 53: 9 |
| 18: 7 | יורש עצר .. .. | 3: 7 |
| 19:11 | רד.. .. .. .. | 26:16 |
| 25 | ויתעללו בה .. .. | 66: 4 |
| 20: 2 | פנות כל העם.. .. | 19:13 |
| 31 | ויחלו .. .. .. | 13:10 |
| 40 | והמשאת .. .. | 30:27 |
| 48 | מהם .. .. .. | 1: 6 |
| I. Sa. 2: 3 | תרבו תדברו .. .. | 5:19 & 52:1 |
| — | עתק .. .. .. | 23:18 |
| 16 | קטר .. .. .. | 6:10 |
| 30 | יקלו .. .. .. | 24: 9 |
| 36 | ספחני .. .. .. | 14: 1 |
| 9: 7 | אזל .. .. .. | 46: 6 |
| — | ותשורה .. .. .. | 57: 9 |
| 12: 3 | רצותי .. .. .. | 58: 6 |
| 11 | ואת שמואל .. .. | 27: 5 |
| 13:20 | אתו .. .. .. | 2: 4 |
| 16:20 | חמור לחם .. .. | 1:13 & 5:17 |
| 17:40 | חלקי אבנים .. .. | 57: 6 |
| 20: 3 | כפשע .. .. .. | 27: 4 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| | אביר הרעים .. .. | 10:13 |
| I.Sa. 21: 8 | שסים .. .. .. | 42:22 |
| 23: 1 | יראים .. .. .. | 65:11 |
| 3 | וימת שמואל .. .. | 40: 1 |
| 25: 1 | ונואש ממנו .. .. | 57:10 |
| 27: 1 | עון (punishment) .. | 53: 6 |
| 28:10 | ערך .. .. .. | 14:21 |
| 16 | נטשים .. .. .. | 16:8 & 21:15 |
| 30:16 | אצערה .. .. .. | 3:20 |
| II. Sa. 1:10 | חלצתו .. .. .. | 3:22 |
| 2:21 | בעל פרצים .. .. | 28:21 |
| 5:20 | איך .. .. .. | 1: 4 |
| 6: 9 | שתותיהם .. .. | 20: 4 |
| 10: 4 | ויאנש .. .. .. | 17:11 |
| 12:15 | מתלחשים .. .. | 3: 3 |
| 19 | דל.. .. .. .. | 38:12 |
| 13: 4 | בואי .. .. .. | 60: 1 |
| 11 | אל תסובי שמן וגו' .. | 61: 3 |
| 14: 2 | הציתו .. .. .. | 27: 4 |
| 31 | ונכחים .. .. .. | 26:10 & 59:14 |
| 15: 3 | ויהי מקץ ארבעים שנה | 7: 8 |
| 7 | עשה שפמו .. .. | 3:24 |
| 19:25 | הגה .. .. .. | 27: 8 |
| 20:13 | ישעו ואין מושיע .. | 22:42 |
| 22:42 | דוד בן ישי .. .. | 1: 1 |
| 23: 1 | שני אראל .. .. | 33: 7 |
| 20 | המריגים .. .. | 41:15 |
| 24:22 | כשכב .. .. .. | 58: 9 |
| I. Ki. 1:21 | הומה .. .. .. | 13: 4 |
| 41 | והיית לאיש .. .. | 2: 2 |
| 2: 2 | וישכב דוד .. .. | 50:11 |
| 10 | אבוסים.. .. .. | 1: 3 |
| 5: 3 | דברות .. .. .. | 5:17 |
| 23 | פנימי .. .. .. | 6:27 |
| 6:27 | והפתות.. .. .. | 3:17 |
| 7:50 | בנה בניתי .. .. | 59:13 |
| 8:13 | ונם אל הנכרי וגו' .. | 56: 7 |
| 41 | הבית הזה יהיה עליון | 13:19 |
| 9: 8 | אדרם .. .. .. | 1: 4 |
| 12:18 | מפלצתה .. .. | 21: 4 |
| 15:13 | עבר ישראל .. .. | 65:10 |
| 18:17 | הסעפים .. .. | 27:10 |
| 21 | ויהתל בהם אליהו וגו' | 8:19 |
| 27 | בתעלה .. .. .. | 7: 3 |
| 38 | | |

| | | Comm. of I. E. on Is. |
|---|---|---|
| | ועננים כפלשתים .. | 57: 3 |
| Is. | 2: 6 כליל יחלף .. .. | 24: 5 |
| | 18 חבש .. .. .. | 1: 6 |
| | 3: 7 מלכם .. .. .. | 5: 4 |
| | 15 תפארת .. .. .. | 3:20 & 59:17 |
| | 18 לצבי .. .. .. | 28: 1 |
| | 4: 2 בתה .. .. .. | 7:19 |
| | 5: 6 נטע שעשועיו .. .. | 27: 2 |
| | 7 אפס מקום .. .. | 28: 8 |
| | 8 נשף .. .. .. | 13: 2 |
| | 11 צחה צמא .. .. | 58:11 |
| | 13 עיף .. .. .. | 6: 6 |
| | 27 ראו עיני .. .. | 1: 1 |
| | 6: 5 השע .. .. .. | 32: 3 |
| | 10 כאלה .. .. .. | 1:29 |
| | 13 הבתות .. .. .. | 5: 6 |
| | 7:19 הנעצוצים .. .. | 55:13 |
| | — במעדר יעדרון .. | 5: 6 |
| | 25 בחרט .. .. .. | 3:22 |
| | 8: 1 ואקרב אל הנביאה .. | 7:14 |
| | 3 קרא אבי ואמי .. | 7:14 |
| | 4 מי הנהר וגו' .. .. | 18: 2 |
| | 7 ויסרני מלכת וגו' .. | 1:18 & 6:5 |
| | 11 חתום תורה .. .. | 29:11 |
| | 16 והילדים אשר וגו' .. | 7:14 |
| | 18 לתורה ולתעודה .. | 42: 4 |
| | 20 הקל .. .. .. | 26: 5 |
| | 23 החתת .. .. .. | 7: 8 |
| | 9: 3 ולשלום אין קץ .. | 32:17 |
| | 6 יסכסך .. .. .. | 19: 2 |
| | 10 ארם מקדם .. .. | 2: 6 |
| | 11 זקן ונשוא פנים .. | 19:15 |
| | 14 נעתם ארץ .. .. | 33: 9 |
| | 18 ולשואה .. .. .. | 24:12 |
| | 10: 3 ונקף .. .. .. | 3:24 & 17:6 & 24:13 |
| | 34 ונצר .. .. .. | 60:21 |
| | 11: 1 ושעשע .. .. .. | 66:12 |
| | 8 חר .. .. .. | 42:22 |
| | 8 ידו הדה .. .. | 27: 8 |
| | — כבור .. .. .. | 66: 5 |
| | 10 שאון .. .. .. | 17:12 & 22:2 |
| | 13: 4 ימס .. .. .. | 7: 8 |
| | 7 אבזרי .. .. .. | 38:12 |
| | 9 יהלו .. .. .. | 14:12 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| | ענת רצפים .. .. | 6: 6 |
| I. Ki. 19: 6 | האכילה .. .. | 7:20 & 16:3 |
| 8 | ויולט פניו .. .. | 25: 7 |
| 13 | ומשחת את חזאל .. | 45: 1 |
| 15 | יהוא בן נמשי .. .. | 1: 1 |
| 16 | אם ישפק עפר וגו' .. | 2: 6 |
| 20:10 | חרצת .. .. .. | 10:22 & 28: 22 & 41:15 |
| 40 | ויהלך אט .. .. | 19: 3 |
| 21:27 | עמד עליו .. .. | 6: 2 |
| 22:19 | והאכלהו לחם לחץ וגו' | 51:14 |
| 27 | הרנה .. .. .. | 42:11 & 24:14 |
| 36 | החשו .. .. .. | 42:14 |
| II. Ki. 2: 5 | אבי אבי וגו' .. .. | 43:27 |
| 12 | שלחו .. .. .. | 21:12 |
| 17 | החרב נחרבו .. .. | 60:12 |
| 3:23 | מדי עברו .. .. | 66:23 |
| 4: 8 | כי איש אלהים קדוש הוא .. .. | 8:13 |
| 9 | ארת .. .. .. | 26:19 |
| 39 | ארבות .. .. .. | 25:11 |
| 7: 2 | ויפשע .. .. .. | 1: 2 |
| 8:22 | שפעת .. .. .. | 60: 6 |
| 9:17 | הכרי .. .. .. | 16: 1 |
| 11:19 | ויקב חר בדלתו .. | 51: 1 |
| 12:10 | הוא הכה את פלשתים וגו' .. | 14:29 |
| 18: 8 | בית יי .. .. .. | 1:20 & 5:24 & 11:10 |
| 15 | אמרת אך דבר וגו' .. | 36: 1 |
| 20 | ויקראם .. .. .. | 36: 1 |
| 19:14 | ויפרשהו .. .. | 36: 1 |
| — | להשות .. .. .. | 36: 1 |
| 25 | שדפה .. .. .. | 36: 1 |
| 26 | סחיש .. .. .. | 36: 1 |
| 29 | ויישתחו לכל צבא וגו' | 17: 8 |
| 21: 3 | שממה .. .. .. | 59:16 |
| Is. 1: 7 | נצורה .. .. .. | 65: 4 |
| 8 | מריאים .. .. .. | 11: 6 |
| 11 | אעלים עיני .. .. | 66: 2 |
| 15 | אשרו .. .. .. | 3:12 |
| 17 | גנבים .. .. .. | 19: 8 |
| 23 | ריב אלמנה .. .. | 51:22 |
| — | מאילים .. .. .. | 61: 3 |
| 29 | נבלת עלה .. .. | 27:3 & 32:5 & 64:5 |
| 30 | | |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Is. | הוי עטרת וגו' .. 28: 1 | 24:14 |
| | המרגעה .. 12 | 51: 4 |
| | והמסכה .. 20 | 25:7 & 29:10 |
| | שוה .. .. 25 | 38:13 |
| | יוסב .. .. 26 | 26:10 |
| | אריאל .. .. 29: 1 | 33: 7 |
| | ינקפו .. .. — | 17: 6 |
| | ולהב אש אוכלה .. 6 | 31: 9 |
| | נסך .. .. 10 | 19:14 |
| | ויעצם .. .. — | 33:15 |
| | עריץ .. .. 20 | 2:21 & 47:12 |
| | אפעה .. .. 30: 6 | 42:14 & 59:5 |
| | ענך .. .. 19 | 55: 5 |
| | שמן .. .. 23 | 5:1 & 34:6 & 55:2 |
| | והאלפים והעירים .. 24 | 32:20 |
| | הוי הירדים וגו' .. 31: 1 | 28:13 |
| | אור לו וגו' .. 9 | 44:16 |
| | זרם .. .. 32: 2 | 1: 7 |
| | תשעינה .. .. 3 | 6:10 |
| | שדים .. .. 12 | 60:16 |
| | עפל ובחן .. .. 14 | 23:13 & 28:16 |
| | קמל .. .. 33: 9 | 19: 6 |
| | חשש .. .. 11 | 5:24 |
| | ותמלט .. .. 34:15 | 66: 7 |
| | הדר .. .. 35: 2 | 45: 2 |
| | הנני יוסף .. 38: 5 | 48:11 |
| | וזה לך האות .. 7 | 38:22 |
| | קפדתי .. .. 12 | 14:23 & 34:11 |
| | אצפצף .. .. 14 | 8:19 |
| | אמחך .. .. 18 | 59:14 |
| | תשתע .. .. 41:10 | 41:23 |
| | חרוץ .. .. 15 | 28:27 |
| | נשתה .. .. 17 | 19: 5 |
| | שפיים .. .. 18 | 13: 2 |
| | ציה .. .. — | 32: 2 |
| | העירותי וגו' .. 25 | 41: 2 |
| | עבדי .. .. 42: 1 | 53:12 |
| | החשיתי .. .. 14 | 57:11 |
| | קראתי בשמך לי אתה 43: 1 | 45: 4 |
| | הזכירני .. .. 26 | 62: 6 |
| | ובמחונה .. .. 44:13 | 19:17 & 40:22 |
| | ובורא חשך .. 45: 7 | 57:19 |
| | יגיע מצרים .. 14 | 58: 3 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| s. | לנצח .. .. 13:20 | 63: 3 |
| | דור ודור .. — | 38:12 |
| | תורד .. .. 14:15 | 44:26 |
| | כנצר .. .. 19 | 11: 1 |
| | יצא צפע .. 29 | 22:24 |
| | הלילי שער .. 31 | 15: 5 |
| | בליל שדד וגר .. 15: 1 | 21:11 |
| | כר .. .. 16: 1 | 60:6 & 66:20 |
| | מהר .. .. 5 | 32: 4 |
| | גא .. .. 6 | 28: 1 |
| | שממה .. .. 17: 9 | 34:11 |
| | הסיר .. .. 18: 5 | 17: 1 |
| | ונבקה .. .. 19: 3 | 21: 4 |
| | ונשתו .. .. 5 | 41:17 |
| | ואנו .. .. 8 | 29: 2 |
| | שלישיה .. .. 24 | 6:13 |
| | אות ומופת .. 20: 3 | 7:14 |
| | שבי .. .. 4 | 26:20 |
| | מליל .. .. 21:11 | 40: 1 |
| | אתא .. .. 12 | 41:23 |
| | תבעיון בעיו .. — | 11:15 & 56:9 |
| | בערב .. .. 13 | 13:20 |
| | גיא חזיון .. 22: 1 | 40: 4 |
| | שעו מני .. 4 | 30:1 & 31:1 & 38:12 & 41:10 |
| | ושוע .. .. 5 | 32: 5 |
| | הסכן .. .. 15 | 40:20 |
| | מטלטלך .. 17 | 27: 8 |
| | כדור .. .. 18 | 29: 3 |
| | לשמד .. .. 23:11 | 29:15 |
| | הקימו בחוניו .. 13 | 32:14 |
| | בוקק .. .. 24: 1 | 19: 3 |
| | צוחה על היין .. 11 | 42:11 |
| | זמרת .. .. 16 | 25: 5 |
| | וחפרה .. .. 23 | 51: 4 |
| | אמונה .. .. 25: 1 | 65:16 |
| | מעוז .. .. 4 | 1: 6 |
| | יענה .. .. 5 | 31:4 & 32:2 |
| | ממחים .. .. 6 | 5:17 |
| | והמסכה .. 7 | 30: 1 |
| | נכבדת .. .. 26:15 | 66: 5 |
| | הרינו חלנו וגו' 18 | 27: 5 |
| | משבלת הנהר .. 27:12 | 47: 2 |
| | והנדחים .. 13 | 8:22 |

| | | Comm. of I. E on Is. |
|---|---|---|
| Jer. | 1: 5 בטרם אצרך וגו' .. | 8:11 & 44:3 & 45:8 & 58:5 |
| | 6 כי נער אנכי .. .. | 52:13 |
| | 10 ראה הפקדתיך וגו' .. | 52: 13 |
| | 2: 6 בארץ ציה .. .. | 25: 5 |
| | 22 כי אם תכבסי וגו' .. | 1:18 |
| | 24 למד מדבר .. .. | 50: 4 |
| | 3: 5 ותעשי הרעות .. | 57: 8 |
| | 8 ספר כריתתיה .. | 50: 1 |
| | 6:11 עולל .. .. .. | 3:4 & 49:15 |
| | 16 מרגוע .. .. .. | 28:12 & 51:15 |
| | 7: 4 היכל יי וגו' .. .. | 6: 3 |
| | 16 ואל תפגע בי .. .. | 53: 6 |
| | 9:23 בזאת יתהלל וגו' .. | 2: 7 |
| | 10:20 יצאני .. .. .. | 38:10 & 65:5 |
| | 11:19 ככבש אלוף .. .. | 38:13 & 52:13 |
| | 12: 6 קראו אחריך מלא .. | 2: 6 |
| | 14: 4 אכרים .. .. .. | 30: 9 |
| | 16:19 עזי ומעזי .. .. | 25:1 & 26:5 |
| | — אך שקר נחלו וגו' .. | 53: 6 |
| | 17: 8 יובל .. .. .. | 30:25 |
| | 9 עקב הלב .. .. | 40: 4 |
| | 11 דגר .. .. .. | 34:15 |
| | 18:20 זכר עמדי לפניך וגו' | 52:13 |
| | 20: 9 והיה בלבי כאש בערת | 46: 8 |
| | 22:29 ארץ ארץ ארץ .. | 6: 3 |
| | 23:29 ובפטיש .. .. .. | 41: 7 |
| | 31 וינאמו נאם .. .. | 1:24 |
| | 25:24 מלכי ערב .. .. | 13:20 & 21:13 |
| | 27:20 חרי יהודה .. .. | 19: 9 |
| | 29: 7 דרשו את שלום העיר | 53: 6, 12 |
| | 22 ולקח מהם קללה וגו' | 14:11 & 65:15 |
| | 30:17 ארכה .. .. .. | 58: 8 |
| | 31:18 למד .. .. .. | 29:13 |
| | 32:21 ובאזרוע .. .. .. | 3:20 & 28:28 |
| | 33:13 מונה .. .. .. | 49:26 & 65:12 |
| | 34: 5 בשלום תמות וגו' .. | 57: 2 |
| | 37:13 נפל .. .. .. | 54:15 |
| | 38: 6 ויקחו את ירמיהו וגו' | 51:14 |
| | 40: 5 ויתן לו וגו' .. .. | 52:13 |
| | 46:21 שבריה .. .. .. | 7:20 |
| | 48:11 שמריו .. .. .. | 7: 4 |
| | 12 צעים וצעהו .. .. | 51:14 & 63:1 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Is. | 45:25 זרע .. .. .. | 48: 1 |
| | 46:11 קרא ממזרח וגו' .. | 41: 2 |
| | 47: 3 אפגע .. .. .. | 64: 4 |
| | 8 ואפסי עוד .. .. | 52:10 |
| | 14 לחמם .. .. .. | 30:18 |
| | 48:16 ורוחו .. .. .. | 31: 3 |
| | 49: 3 עבדי .. .. .. | 53:12 |
| | 6 ונתתיך לאור גוים .. | 42: 1 |
| | 7 מלכים יראו וקמו .. | 40: 1 |
| | 8 לברית עם .. .. | 42: 6 |
| | 9 לאמר לאסורים וגו' .. | 42: 7 |
| | 10 שרב .. .. .. | 35: 7 |
| | 50: 4 כלמודים .. .. | 8:16 |
| | 6 גוי נתתי למכים .. | 1:1 & 51:13 |
| | 51: 9 רהב .. .. .. | 3: 5 |
| | 15 רגע הים .. .. .. | 54: 7 |
| | 21 שברת .. .. .. | 5:17 |
| | 52: 2 בת ציון .. .. .. | 10:30 |
| | 10 חשף .. .. .. | 30:14 |
| | 14 ותארו .. .. .. | 53: 2 |
| | 53: 8 מעצר .. .. .. | 1:13 |
| | 12 יפגיע .. .. .. | 59:16 |
| | 54: 9 כי מי נח זאת וגו' .. | 52: 1 |
| | 13 למודי יי .. .. | 57:13 |
| | 55: 5 פארך .. .. .. | 30:19 |
| | 13 הנעצוץ .. .. .. | 7:19 |
| | 56: 3 שמר שבת מחללו .. | 57:13 |
| | 4 הבדל יבדילני .. | 63:16 |
| | 57:15 שבן עד .. .. .. | 9: 5 |
| | 58: 5 כאגמן .. .. .. | 9:13 |
| | 11 בצחצחות .. .. | 5:13 |
| | 59:16 וישתומם .. .. | 63: 5 |
| | 60: 7 ישרתונך .. .. | 61:10 |
| | 16 ושד מלכים תינקי .. | 66:11 |
| | 61: 1 יען משח יי אתי .. | 45: 1 |
| | 6 תתימרו .. .. .. | 9:15 |
| | 62:11 לבת ציון .. .. | 10:30 |
| | 65: 4 ובנצורים .. .. | 1: 8 |
| | 20 עול ימים .. .. | 49:15 |
| | 66: 4 בתעלוליהם .. .. | 3: 4 |
| | 7 והמליטה זכר .. | 34:15 |
| | 8 כי חלה גם ילדה .. | 45:10 |
| | 11 תמצו .. .. .. | 16:4 & 51:17 |
| | 20 והביאו את כל וגו' .. | 55:11 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Jer. | 50:15 .. אשיותיה .. | 46: 8 |
| Ez. | 1: 7 .. ונצצים .. .. | 1:31 |
| | 14 .. רצוא ושוב .. | 31: 5 |
| | 2: 9 .. והנה בו .. .. | 40:10 |
| | 3: 1 .. אכול את המגלה | 55: 1 |
| | 9: 8 .. ונשאר אני .. | 29:14 & 48:11 |
| | 13:19 .. בישעי שעורים | 40:12 |
| | 16: 3 .. אביך האמרי וגו׳ | 1: 4 |
| | 7 .. ערם ועריה .. | 32:11 |
| | 55 .. תשבנה .. .. | 54:10 |
| | 17: 6 .. בדים .. .. | 16: 6 |
| | 6 .. פארות .. .. | 10:33 |
| | 18: 7 .. חבלתו חוב .. | 15: 2 |
| | 29 .. הדרבי לא יתכנו | 55: 8 |
| | 19: 7 .. אלמנותיו .. | 13:22 |
| | 20: 6 .. צבי .. .. | 4: 2 |
| | 21: 2 .. והטף .. .. | 3:16 |
| | 21 .. התאחדי הימיני | 7:11 |
| | 26 .. קלקל בחצים .. | 14:12 |
| | 32 .. עוה .. .. | 19:14 |
| | 24: 3 .. שפת הסיר .. | 26:12 |
| | 9 .. מדורה .. .. | 30:33 |
| | 11 .. וחרה .. .. | 24: 6 |
| | 24 .. והיה יחזקאל .. | 20:3 & 27:5 |
| | 26:21 .. בלהות .. .. | 17:14 |
| | 27:18 .. ביין חלבון .. | 21:11 |
| | 29: 3 .. התנים הגדול .. | 27:1 & 51:9 |
| | 31: 3 .. חרש מצל .. | 17: 9 |
| | 35: 9 .. תשובנה .. | 54:10 |
| | 37: 1 .. היתה עלי יד יי | 8:11 |
| | 38:21 .. וקראתי עליו וגו׳ | 66:19 |
| | 39:11 .. והיה ביום ההוא וגו׳ | 4:4 & 66:19 |
| | 40:38 .. .. ידיחו | 4: 4 |
| | 41: 7 .. .. .. ונסבה | 19:3 & 24:4 |
| | .. .. .. מוסב | 28:16 |
| | 43:15 .. .. .. והראל | 29: 1 |
| | 16 .. .. .. והאריאל | 29: 1 |
| | 44: 9 .. ערל לב וערל בשר .. | 1: 4 |
| | 46:17 .. .. .. ושבת | 23:15 |
| | 47: 3 .. .. .. מי אפסים | 52:10 |
| | 5 .. .. .. מי שחו .. | 25:11 |
| | 11 .. .. .. וגבאיו .. | 30:14 |
| Hos. | 1: 2 .. .. .. תחלת דבר | 29: 1 |
| | 2:17 .. .. .. עמק עכור | 65:10 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Hos. | 3: 1 .. .. אשישי ענבים | 16: 7 |
| | 4: 5 .. .. ודמיתי .. | 6:5 & 15:1 |
| | 5:11 .. .. רצוץ משפט .. | 58: 6 |
| | 9:12 .. .. בשורי .. | 3:17 & 19:10 |
| | 10: 1 .. .. בוקק .. | 24: 1 |
| | 2 .. .. יערף .. | 5:30 |
| | 11 .. .. ישדד .. | 28:24 |
| | 15 .. .. נדמה .. | 38:10 |
| | 12: 2 .. .. רעה רוח .. | 44:20 |
| | 4 .. .. בבטן עקב וגו׳ | 44: 2 |
| | 8 .. .. כנען .. | 23: 8 |
| | 13:13 .. .. במשבר .. | 66: 9 |
| | 14 .. .. קטבך .. | 28: 2 |
| | 14: 3 .. ונשלמה פרים וגו׳ .. | 24:6 & 49:19 |
| | 7 .. .. יונקותיו .. | 53: 2 |
| | 8 .. .. זכרו .. | 57: 8 |
| Joel | 1:17 .. .. מגרפותיהם .. | 54:15 |
| | — .. .. ממגרות .. | 58: 4 |
| | 2: 8 .. .. השלח .. | 27: 8 |
| | 9 .. .. ישקו .. | 33: 4 |
| | 3: 1 .. .. אחרי כן אשפוך וגו׳ | 59:21 |
| | 4:11 .. .. הנחת .. | 7: 8 |
| | 21 .. .. ונקיתי וגו׳ | 53: 5 |
| Am. | 3.15 .. .. בתי השן | 13:10 |
| | 4: 6 .. .. נקיון שנים | 3:26 |
| | — .. .. עדי .. | 45:24 |
| | 5: 2 .. .. לא תוסף קום .. | 50: 1 |
| | 6: 6 .. .. במזרקי יין | 14: 6 |
| | 8 .. .. ארמנתיו | 13:22 |
| | 7:17 .. .. וישראל גלה יגלה | 7: 8 |
| | 9: 7 .. .. וארם מקיר | 15:1 & 22:6 |
| Ob. | 1:15 .. .. גמלך ישוב וגו׳ | 34: 8 |
| | 16 .. .. כאשר שתיתם וגו׳ .. | 25: 6 |
| Jon. | 1: 5 .. .. .. ויטילו | 22:17 & 40:15 |
| | 11 .. .. .. וסער | 54:11 |
| | 2: 4 .. .. מצולה .. | 44:27 |
| | 9 .. .. משמרים הבלי שוא | 62: 6 |
| | 4: 8 .. .. ויתעלף .. | 51:20 |
| Mic. | 1: 8 .. .. שולל .. | 59:15 |
| | 4: 8 .. .. ממשלה .. | 28:14 |
| | 6: 2 .. .. .. יתוכח | 1:18 |
| | 7 .. .. האתן בכורי פשעי .. | 49:19 |
| | 9 .. .. שמעו מטה .. | 30:32 |
| | 7:19 .. .. במצולות ים .. | 44:27 |

| | | | Comm. of I. E. on Is. |
|---|---|---|---|
| | חשכת מים .. .. | Ps 18:12 | 5:30 |
| | כבר ידי.. .. | 25 | 1:25 |
| | יגיה חשכי .. .. | 29 | 2:11 & 13:10 |
| | ומלואה .. .. | 24: 1 | 6: 3 |
| | בצע .. .. | 30:10 | 56:11 |
| | מרכסי .. .. | 31:21 | 40: 4 |
| | גגרזתי .. .. | 23 | 10:15 |
| | שמר כל עצמותיו .. | 34:21 | 58:11 |
| | ריבי .. .. | 35: 1 | 49:25 |
| | כרע כאח .. | 14 | 38:13 |
| | האח .. .. | 21 | 44:16 |
| | יחסיון .. .. | 36: 8 | 31: 3 |
| | מתערה .. .. | 37:35 | 19: 7 |
| | ותנחת .. .. | 38: 3 | 30:30 |
| | מתם .. .. | 4 | 1: 6 |
| | חדל .. .. | 39: 5 | 38:11 |
| | חלדי .. .. | 6 | 38:11 |
| | כי גר אנכי וגו' .. | 13 | 38:12 |
| | רהבים .. .. | 40: 5 | 51: 9 |
| | כי חטאתי לך.. .. | 41: 5 | 12:1 & 28:15 |
| | אדדם .. .. | 42: 5 | 38:15 |
| | שפטני אלהים .. | 43: 1 | 1:17 |
| | ירכתי צפון .. | 48: 3 | 14:13 |
| | משוש .. .. | — | 23: 7 |
| | סבו ציון .. | 12 | 8: 9 |
| | וזין שדי.. .. | 50:11 | 66:11 |
| | אם ארעב וגו'.. .. | 12 | 1:11 |
| | יחמתני .. .. | 51: 7 | 57: 5 |
| | וישרש .. .. | 52: 7 | 5:2 & 10:33 & 22:5 |
| | לא היה פחד .. | 53: 6 | 9:2 & 23:13 |
| | אבר .. .. | 55: 7 | 40:31 |
| | יאטם .. .. | 58: 5 | 33:15 |
| | כמו .. .. | 10 | 44:19 |
| | מהבל .. .. | 62:10 | 40:17 |
| | כהנדף .. .. | 68: 3 | 58: 3 |
| | ביה .. .. | 5 | 26: 4 |
| | גבנים .. .. | 16 | 30: 6 |
| | מעול וחומץ .. | 71: 4 | 1:17 & 63:1 |
| | פסת בר .. | 72:16 | 52:10 |
| | חרצבות .. | 73: 4 | 58: 6 |
| | בער .. .. | 22 | 19:11 |
| | מועדי אל .. | 74: 8 | 14:13 & 33:20 |
| | פוררת .. .. | 13 | 24:20 |
| | אשתוללו .. .. | 76: 6 | 59:15 |
| | הרעלו .. .. .. | Na. 2: 4 | 51:17 |
| | ישתקשקון .. | 5 | 33: 4 |
| | ומבלקה.. .. | 11 | 24: 1 |
| | ופיק ברכים .. | — | 28: 7 |
| | בחכה .. .. | Hab. 1:15 | 19: 8 |
| | מאכלו בראה | 16 | 17:11 |
| | כי בא יבא .. | 2: 3 | 2:10 |
| | עריה תעור .. | 3: 9 | 32:11 |
| | שמש ירח .. | 11 | 33:21 & 63:11 & 41:19 |
| | צפניה בן וגו' | Zeph. 1: 1 | 1:11 |
| | צרח .. .. | 14 | 42:13 |
| | התקוששו .. | 2: 1 | 29:21 |
| | מוראה .. .. | 3: 1 | 66:24 |
| | ליום קומי לעד | 8 | 45: 1 |
| | לקרא כלם בשם יי וגו' | 9 | 54: 5 |
| | חגי מלאך יי .. | Hag. 1:13 | 42:19 |
| | שרקים .. .. | Zec. 1: 8 | 19: 9 |
| | כל הארץ וגו'.. | 11 | 53: 5 |
| | הוי .. .. | 2:10, 11 | 1:4 & 18:1 |
| | אוד מצל מאש | 3: 2 | 7: 4 |
| | תבצענה .. | 4: 9 | 10:12 |
| | מגלה עפה .. | 5: 1 | 11:14 |
| | ולנה .. .. | 4 | 59: 5 |
| | יחזיקו עשרה וגו' | 8:23 | 44: 5 |
| | וזאת תהיה המנפה וגו' | 14:12 | 66:19 |
| | תמקנה .. .. | — | 3:24 |
| | והיה כל הנותר וגו' | 16 | 61: 9 |
| | ואם משפחת וגו' | 18 | 53:11 |
| | מצלות הסוס .. | 20 | 24:14 |
| | תאירו .. .. | Mal. 1:10 | 27:11 |
| | מקטר מנש .. | 11 | 13:14 |
| | אני יי לא שניתי | 3: 6 | 43:12 |
| | אז נדברו וגו' .. | 16 | 4: 3 |
| | על יי ועל משיחו | Ps. 2: 2 | 66:18 |
| | תרעם .. .. | 9 | 8:9 & 24:19 |
| | ככלי יוצר .. | — | 45:9 |
| | תנפצם .. .. | — | 27:9 & 30:30 |
| | ותאבדו דרך .. | 12 | 1:29 |
| | אל באפך תוכיחני וגו' | 6: 1 | 60:14 |
| | אמלל אני .. | 3 | 29:14 |
| | השתות .. .. | 11: 3 | 19:10 |
| | ישר .. .. | 7 | 44: 2 |
| | תומיך .. .. | 16: 5 | 29:14 |
| | וירד .. .. | 18:10 | 10:16 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Ps. 76:12 | שי .. .. .. | 18: 7 |
| 78:21 | ואש נשקה .. | 44:15 |
| 45 | .. .. ישלח | 58:11 |
| 79: 4 | לעג .. .. | 28:11 |
| 80: 6 | שליש .. .. | 40:12 |
| 17 | .. .. כסוחה | 5·25 |
| 81:14 | לו עמי וגו' .. | 64: 1 |
| 84:10 | מגננו (=מלכנו) .. | 21: 6 |
| 11 | .. .. מדור | 38:12 |
| 12 | .. כי שמש ומגן יי | 40: 6 |
| 85: 5 | .. .. סלח | 1: 5 |
| 87: 4 | .. .. רהב | 51: 9 |
| 89:29 | לעולם אשמר לו וגו' | 55: 3 |
| 43 | .. .. השמחת | 58:11 |
| 90: 1 | .. .. מעון | 13:22 |
| 6 | .. בבקר יציץ וגו' | 40: 6 |
| 94: 9 | .. .. הנטע | 42: 5 |
| 100: 3 | .. .. ולו | 49: 5 |
| 102: 1 | .. .. יעטף | 57:16 |
| — | .. .. ישפך שיחו | 26:16 |
| 104: 2 | .. .. עטה אור | 61:10 |
| 15 | .. ויין ישמח לבב וגו' .. | 24: 7 |
| 105: 4 | .. .. דרשו יי ועזו | 48:16 |
| 15 | .. .. במשיחי | 61: 1 |
| 106:15 | .. .. רזון | 24:16 |
| 19 | .. .. יעשו | 7:23 & 10:13 |
| 23 | .. .. עמד בפרץ | 64: 4 |
| 107:27 | .. .. יחוגו | 19:17 |
| 109:19 | .. .. ולמזח | 23:10 |
| 114: 3 | .. .. יסב | 24: 3 |
| 115: 5 | .. פה להם וגו' .. | 40:26 |
| 116: 7 | .. .. שובי | 21: 2 |
| 118: 5 | .. .. במרחב יה | 49: 8 |
| 14 | .. .. עזי וזמרת | 12: 2 |
| 119:91 | .. למשפטיך עמדו | 48:13 |
| 122 | .. .. ערב עבדך | 38:14 |
| 142 | .. צר ומצוק מצאוני | 59:19 |
| 121: 6 | .. יומם השמש וגו' | 49:10 |
| 128: 2 | .. .. יגיע כפיך | 58: 3 |
| 136: 7 | .. .. אורים גדלים | 18: 4 |
| 137: 8 | .. בת בבל השדודה | 28: 4 |
| 139: 8 | .. .. שאול | 38:10 |
| 141: 8 | .. .. תער | 53:12 |
| 10 | .. .. במכמריו | 51:20 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Ps. 143: 6 | .. .. בארץ עיפה | 32: 2 |
| 144: 2 | .. .. .. הרדד | 45: 1 |
| 145:15 | .. .. .. ישברו | 38:18 |
| 147:16 | .. .. .. כפור | 10:16 |
| 148: 5 | .. כי הוא צוה | 45:12 |
| 9 | . . ההרים .. | 2:14 |
| 149: 2 | .. . בעשיו .. | 54: 5 |
| 8 | .. לאסר מלכיהם | 60:11 |
| Prov. 3:32 | . . נלוז | 30:12 |
| 4:25 | .. .. .. יישירו | 65:14 |
| 26 | .. .. .. פלס | 40:12 |
| 5: 6 | . .. .. תפלס | 27: 3 |
| 10 | . .. .. ועציך | 58: 3 |
| 6:27 | .. .. .. היחתה | 30:14 |
| 7: 9 | . .. .. בנשף | 5:11 |
| 8:17 | . . . אָהֵב | 14:20 |
| 34 | .. .. .. לשקד | 29:20 |
| 35 | .. .. ויפק רצון מיי | 58:10 |
| 9: 2 | .. .. מסכה יינה | 5:22 & 65:11 |
| 11: 2 | .. .. .. זדון | 17:12 |
| 12:23 | .. . .. אולת | 19:13 |
| 28 | .. .. אל מות | 2: 9 |
| 13:13 | .. .. .. ישלם | 42:19 |
| 14:28 | .. .. .. רזון | 40:23 |
| 15:17 | .. .. .. אבוס | 1: 3 |
| 22 | .. .. וברב יועצים תקום | 56: 2 |
| 16:14 | .. .. .. יכפרנה | 28:18 & 47:11 |
| 17: 4 | .. .. .. מזין | 13:20 |
| 10 | .. .. .. תחת | 7: 8 |
| 19 | .. .. .. מצה | 41:12 |
| 18:18 | .. .. .. עצומים | 41:21 |
| 23 | עזות (=מלות עזות) | 15:9 & 64:2 |
| 19:29 | .. .. . נכונו | 1: 4 |
| 20: 1 | .. .. כל שנה בו וגו' | 5:12 |
| 20 | . . . ידעך | 43:17 |
| 21:14 | . . מתן וגו' .. | 10:21 & 38: 18 & 53:2 |
| 23:20 | . .. בסבאי יין | 56:12 |
| 35 | . .. הלמוני .. | 28: 1 |
| 24:26 | .. .. .. ועתדה | 10:13 |
| 25:17 | .. .. .. הקר | 13:12 |
| 19 | . . מועדת | 44:20 |
| 22 | . . חתה | 30:14 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| | בהלו .. .. | 13:10 |
| Job 29: 3 | בקצירי .. .. | 17:11 & 27:11 |
| 19 | פערו .. .. | 5:14 |
| 23 | אח הייתי לתנים .. | 13:22 & 34:13 |
| 30:29 | באשה .. .. | 5: 2 |
| 31:40 | כאבות .. .. | 29: 4 |
| 32:19 | ונפשו מאכל תאוה.. | 56:11 |
| 33:20 | ושפו .. .. | 1: 5 |
| 21 | שוה .. .. | 28:25 |
| 27 | כבירים .. .. | 16:14 |
| 34:24 | כביר .. .. | 16:14 |
| 36: 5 | יחלץ .. .. | 58:11 |
| 15 | שניא .. .. | 17:11 |
| 26 | אף ברי .. .. | 3:24 |
| 37:11 | ענן אורו.. .. | 18: 4 |
| — | יחלמו .. .. | 38:16 |
| 39: 4 | הקשיח .. .. | 63:17 |
| 16 | העשו .. .. | 59:13 |
| 40:19 | בול .. .. | 44:19 |
| 20 | נפשו גחלים תלהט.. | 5:14 |
| 41:13 | נחרו .. .. | 41:11 |
| Song. 1: 6 | השרון .. .. | 33: 9 |
| 2: 1 | תעירו .. .. | 32:11 |
| 7 | חלף .. .. | 2:18 |
| 11 | שלחיך .. .. | 8:6 & 16:8 & 27:8 |
| 4:13 | ראשי בשמים.. | 4:13 |
| 14 | אריתי .. .. | 28: 1 |
| 5: 1 | חמק עבר .. | 27:11 |
| 6 | תמצאו .. .. | 18: 5 |
| 8 | אפיקי מים .. | 32:11 & 49:11 |
| 12 | סוגה .. .. | 8: 7 |
| 7: 3 | אגן הסהר .. | 59: 5 |
| 3 | ביץ הטוב .. | 3:18 |
| 10 | תפנעי .. .. | 21:11 |
| Ruth 1:16 | השבה .. .. | 47: 3 |
| 2: 6 | המטפחת .. | 51:10 |
| 3:15 | הוגה .. .. | 3:22 |
| Lam. 1:12 | היה אדני כאויב .. | 51:23 |
| 2: 5 | בריחיה .. .. | 27: 5 |
| 9 | גם נביאיה וגו' .. | 43:14 |
| — | משוש .. .. | 5: 6 |
| 15 | ישמח .. .. | 23: 7 |
| 17 | בת עינך .. | 58:11 |
| 18 | | 30:23 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| Prov. 26: 7 | דליו .. .. | 8:1 & 18:2 & 38:14 |
| 24 | ינכר .. .. | 3: 9 |
| 27: 3 | ונטל החול .. | 63: 9 |
| 15 | נשתוה .. .. | 28:25 |
| 29: 6 | ירון .. .. | 42: 4 |
| 30:19 | דרך גבר בעלמה | 7:14 |
| 31 | או תייש .. .. | 14: 9 |
| — | אלקום .. .. | 24:20 |
| 33 | מיץ חלב .. | 66:11 |
| 31: 8 | כל בני חלוף .. | 2:18 |
| 24 | סדין .. .. | 3:23 |
| 30 | אשה יראת יי.. | 58: 3 |
| Job 2:11 | לנוד .. .. | 51:19 |
| 3: 5 | יגאלהו .. .. | 63: 3 |
| 7 | גלמוד .. .. | 49:21 |
| 9 | נשפו .. .. | 5:11 |
| 6: 2 | והותי .. .. | 47:11 |
| 5 | בלילו .. .. | 30:24 |
| 9 | ויבצעני .. .. | 38:12 |
| 7: 1 | צבא .. .. | 40: 2 |
| 5 | ונוש .. .. | 59:10 |
| 6 | ימי קלו מני ארג | 38:12 |
| 19 | תשעה .. .. | 22: 4 |
| 9: 6 | יתפלצון.. .. | 21: 4 |
| 10:22 | עפתה .. .. | 8:22 |
| 11: 3 | בדיך .. .. | 16:6 & 44:25 |
| 12 | ועיר פרא .. | 22:23 |
| 12: 8 | שיח .. .. | 53: 8 |
| 14: 6 | ירצה .. .. | 40: 2 |
| 7 | יחליף .. .. | 40:31 |
| 14 | צבאי .. .. | 40: 2 |
| 21 | יכבדו בניו .. | 66: 5 |
| 15:10 | ישיש .. .. | 34:13 |
| 29 | מנלם .. .. | 33: 1 |
| 32 | וכפתו .. .. | 9:13 |
| 16:12 | ויפרפרני .. | 24:19 |
| 18:18 | ינדהו .. .. | 66: 5 |
| 19:16 | לעבדי קראתי .. | 55: 5 |
| 20:17 | נהרי נחלי דבש .. | 19:11 |
| 26 | תאכלהו אש לא נפח | 33: 9 |
| 21:24 | ומח .. .. | 25: 6 |
| 22: 6 | ובגדי ערומים תפשיט | 42:3 & 47:2 |
| 24:21 | ייטיב .. .. | 15:3 & 65:14 |

| | | Comm. of I. E. on Is. |
|---|---|---|
| | והאיש גבריאל .. | 40:26 |
| Dan. 9:21 | ושר מלכות פרס .. | 24:21 |
| 10:13 | שר פרס .. .. 20 | 24:21 & 34:4 & 45:4 & 48:16 |
| | ולא לאחריתו .. | 14:30 |
| 11: 4 | והיתה עת צרה .. | 53: 5 |
| 12: 1 | כל הנמצא כתוב בספר — | 59:19,20 |
| | אדמת עפר .. .. 2 | 30:13 & 33: 23 |
| | ואלה לחרפות לדראון עולם .. .. | 66:24 |
| | כל ממלכות וגו' | 13:11 |
| Ezr. 1: 2 | ואשיא .. .. .. | 16:7 & 46:8 |
| 4:12 | והסב לב מלך אשור | 43:5 & 49:12 |
| 6:22 | בעבדתנו .. .. | 30: 3 |
| 9: 8 | נעור .. .. .. | 33: 9 |
| Neh. 5:13 | חצני .. .. .. | 49:22 |
| — | ויפלו מאר בעיניהם | 26:18 |
| 6:16 | ואתה מחיה .. .. | 38:19 |
| 9: 6 | אדם שת אנוש .. | 32:13 |
| I.Chr.1: 1 | לאבשלום .. .. | 32:1 & 63:2 |
| 3: 2 | ותהר את מרים .. | 59:13 |
| 4:17 | המעונים .. .. | 58: 7 |
| 41 | היך .. .. .. | 1: 4 |
| 13:12 | ויישר במגרה .. .. | 10:15 |
| 20: 3 | כי היו שרי קדש .. | 43:28 |
| 24: 5 | שיש .. .. .. | 18: 6 |
| 29: 2 | דוד איש האלהים .. | II.Ch.8:14 |
| 1: 1 | הדרם .. .. .. | 1: 4 |
| 1: 4 | והנבואה עודד הנביא | 3:25 |
| 15: 8 | לבבם שלם .. .. | 22: 3 |
| 16: 9 | ובעת הצר לו וגו' .. | 28:22 |
| 28:22 | ויועץ המלך וגו' .. | 9: 5 |
| 30: 2 | ויתחזק וגו' .. .. | 11: 2 |
| 32: 5 | ויושע י' וגו' .. .. | 9: 5 |
| 22 | לדרש המופת .. | 11:10 |
| 31 | בחזון ישעיהו בן אמוץ הנביא .. .. 32 | 1: 1 |
| | וידבר י' אל מנשה ואל עמו .. .. 33:10 | 7:10 |
| | וישש .. .. .. | 34:13 |
| | טפחתי .. .. .. | 48:13 |
| Lam. 2:22 | ומרודי .. .. .. | 58: 7 |
| 3:19 | יועם .. .. .. | 9:18 |
| 4: 1 | דבק וגו' .. .. | 35: 6 |
| 4 | פורש .. .. .. | 58: 7 |
| — | ויגדל עון בת עמי .. | 53: 6 |
| 6 | כפיר .. .. .. | 54:11 |
| 7 | מדקרים .. .. | 14:19 |
| 9 | רחמניות .. .. | 17: 8 |
| 10 | גם עליך תעבר כוס | 34: 8 |
| 21 | תם עונך .. .. | 40: 2 |
| 22 | שאף .. .. .. | 42:14 |
| Eccl. 1: 5 | וחסרון (בעל ח') .. | 23: 3 |
| 15 | אשר כבר עשוהו .. | 2:20 |
| 2:12 | אין טוב באדם שיאכל | 1: 6 |
| 24 | רוח בני האדם .. | 26: 9 |
| 3:21 | וישבח אני .. .. | 28:16 |
| 4: 2 | וטוב משניהם וגו' .. | 24:12 |
| 3 | וחבל .. .. .. | 10:27 |
| 5: 5 | לישון .. .. .. | 51:16 |
| 11 | הסירים .. .. .. | 34:13 |
| 7: 6 | בן חורים .. .. | 19:11 |
| 10:17 | עד אשר לא וגו' .. | 34: 4 |
| 12: 2 | בית עלמו .. .. | 14:18 |
| 5 | שש .. .. .. | 18: 6 |
| Est. 1: 6 | רב ביתו .. .. | 19:20 & 53: 12 & 63:1 |
| 8 | וכל הנשים יתנו .. | 32:12 |
| 20 | אמן .. .. .. | 49:23 & 60:4 |
| 2: 7 | טף .. .. .. | 3:16 |
| 3:13 | יצע .. .. .. | 58: 5 |
| 4: 3 | כנוס .. .. .. | 28:20 |
| 16 | מהרו .. .. .. | 5:19 |
| 5: 5 | זע .. .. .. | 28:19 |
| 9 | וסריסי .. .. .. | 53: 9 |
| 6:14 | החרשתי .. .. | 42:14 |
| 7: 4 | יצבא .. .. .. | 4: 2 |
| Dan. 4:14 | באדין היתיו וגו' .. | 21: 4 |
| 5: 3 | פריסת .. .. .. | 58: 7 |
| 28 | מלכותה מלכות עלם | 54: 8 |
| 7:27 | שמעה .. .. .. | 7:11 |
| 9:19 | | |

# II.

# INDEX OF QUOTATIONS FROM ISAIAH IN THE WORKS OF IBN EZRA.

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[Z.=Zahoth, S.=Safah Berurah, Sh.=Sepher Hashem; the numbers indicate the pages, ed. Lippmann, Fürth, 1827, 1839, 1834; b. means, second column; Sf.=Sephath Yether, M.=Moznaim, Y.=Yesod Morah; (Ex.)=abridged Comm. on Exodus; the numbers indicate the chapters; the names of the Biblical books refer to the Commentary of Ibn Ezra on the respective books.]


1: 4 הוי גוי חטא Z. 13.
כבד עון M. 37.
נזרו אחור Z. 70 b.
6 לא זרו ולא חבשו Ps. 147:3; Job 28:11; Job 40:13.
רכבה S. 32 b.
7 אכלים אתה Z. 22 b.
כמהפכת זרים Sf. 22.
8 במקשה Num, 11:5.
13 חדש ושבת Ex. 12:2.
14 חדשיכם Ex. 12:2.
היו עלי לטרח Deut. 1:12.
נלאיתי נשא Lam. 5:13.
15 ובפרשכם Z. 71.
אעלים עיני מכם Num. 6:26; Deut. 32:20.
16 הזכו Z. 17; M. 16.
17 אשרו Z. 13 b; M. 8.
18 חטאיכם כשנים Ex. 35:6.
20 כי פי ה' דבר Z. 27.
21 מלאתי משפט Gen. 31:39; Song. 1:9; M. 2.
24 אביר Z. 39; M. 25.
25 בדיליך Z. 35 b.; M. 11.
27 ושביה Z. 58.
29 מאילים אשר חמדתם Sf. 46.
כי יבשו מאילים Sf. 114.
30 נבלת עליה Gen. 41:40; Ex. 18:17; Deut 32:28; Ps. 2:12.
2: 2 נכון יהיה הר בית ה' Ps. 79:1.
2: 4 וכתתו חרבותם לאתים Hos. 3:5; Ps. 24:10.
5 בית יעקב S. 39.
6 וענינים כפלשתים Z. 64 b; S. 40; Lev. 19:26.
11 ונשגב Deut. 2:36.
16 שכיות החמדה Lev. 26:1; Ps. 19:14, 73:7.
18 והאלילים כליל יחלף Song. 2:11; Ezr. 1:9.
21 בנקרות הצרים Jon. 1:1.
3: 1 משען לחם Lev. 26:26; Z. 36 b.
7 לא אהיה חבש Ex. 29:9; Job 28:11, 34:17
8 למרות עיני Ps. 78:17; Z. 60 b.
9 הכרת פניהם Gen. 49:5.
14 בערתם הכרם Ex. 22:4; Z. 19.
15 מלכם תדכאו Ex. 18:14; Z. 19, 69; M. 11.
16 וטפוף Z. 57 b; Sf. 14.
17 בנות ציון Ex. 12:7.
פתהן יערה Ps. 137:7.
22 והמעטפות Ps. 73:6.
החריטים Ex. 32:4.
24 מק יהיה Lev. 26:39.
מעשה מקשה Ex. 25:18; Deut. 21:13.
כי תחת יפי Z. 48.
26 ואנו ואבלו Lam. 2:5.
5: 1 שירת דודי לכרמו Song., Introd.
2 ויעזקהו Dan. 6:18; Z. 62 b.

5: 2 ויסקלהו Z. 73.
4 ויעש באשים Job 31:40.
5 הסר משוכתו Num. 33:55; Job 1:10
6 ועל העבים אצוה Gen. 2:17; Deut. 4:23.
7 נטע שעשועיו Num. 11:7.
8 והושבתם לבדכם Z. 68.
12 ואת פעל ה' לא יביטו Y. 1.
13 צחה צמא Ps. 68:7.
19 יחישה מעשהו Ps. 55:10; Z. 19, 51 b.; M. 8.
22 הוי נבורים Ex. 18:10; Z. 13.
25 וירגזו ההרים Ex. 19:18.
30 וינהם Z. 50 b.
צר ואור Sf. 141.
6: 1 וארא את ה' Ex. 33:21.
ושוליו מלאים את ההיכל Dan. 10:21.
2 יכסה Z. 73.
3 מלא כל הארץ כבודו Num. 22:18.
4 וינעו אמות הספים Ex. 12:22, 20:15; Ps. 1:1; Z. 73; M. 54.
והבית ימלא עשן Ps. 1:1, 78, 38; M. 54.
6 ובידו רצפה Song. 3:10.
10 ואזניו הכבד Y. 7.
ועיניו השע Ex. 5:9.
11 ואמר Z. 51.
שאו ערים, והאדמה תשאה Gen. 24:21.
13 עשיריה Z. 41.
ושבה והיתה לבער Num. 24:22.
7: 2 ויען לבבו Gen. 27:27; Ex. 8:27; M. 23.
3 ושאר ישוב Deut. 13:2.
4 השמר והשקט Gen. 24:6; Sf. 92.
6 ונקיונה Gen. 27:46.
בן טבאל Sf. 31.
8 ובעוד ששים וחמש שנה Gen. 41:1; Ex. 12:40; Am. 1:1.
14 עמנו אל Gen. 11:1; Deut. 13:2.
15 אשר אתה קץ Gen. 27:46.
21 והיה ביום ההוא Ex. 16:25.
8: 1 בחרט אנוש Ex. 32:4.
3 ואקרב אל הנביאה Lev. 18:6.
מהר שלל חש בז Deut. 13:2.
10 עצו עצה Jo. 2:26; Z. 52; S. 29 b.
13 מעריצכם Deut. 1:29.
16 צור תעודה Sf. 76.
18 לאתות ולמופתים ביש' (Ex.) 3:12; Deut. 13:2.
8:19 בער החיים אל המתים Lev. 19:30.
20 אשר אין לו שחר Gen. 32:25.
8:22 מעוף צוקה Ps. 23:5.
23 הקל Z. 59 b; S. 39.
9:12 והעם לא שב Z. 49.
13 ראש Z. 12.
כפה ואגמון Job 15:31.
18 נעתם ארץ Num. 32:5; Deut. 31:16; Ps. 63:2, 105:30; Z. 34 b.
10:12 כי יבצע יי Job 6:9.
13 ועתדותיהם שושתי Job 3:7.
ואוריד כאביר Job 8:2; Z. 12.
14 כקן Z. 37; S. 38 b.
15 היתפאר Z 17 b.
המשור Gen. 6:17.
17 שיתו ושמירו Z. 38 b.
18 יערו וכרמלו Am. 9:3.
33 מסעף פארה Ex. 3:15; Lev. 19:10; Num. 24:8, 17; Ps. 119:113; Job. 24:7; Z. 12, 72 b.; S. 18 b.
34 ונקף סבכי היער Job 19:26
11: 2 ונחה עליו רוח יי, רוח חכמה Ex. 31:3; Deut. 34:9.
חכמה ובינה Z. 32.
6 ומריא Z. 39; S. 38 b.
7 יחבצו ילדיהן M. 25.
8 חר פתן Deut. 32:33.
9 כמים לים מכסים (Ex.) 18:20; Deut. 33:11; Lam. 1:5.
11 אשר ישאר מאשור Nah. 1:13.
14 ועפו בכתף פלשתים Zec. 5:2.
15 והחרים יי את לשון ים Zec. 10:11.
בעים רוחו Sf. 148.
והדריך בנעלים (Ex.) 20:23.
12: 1 אנפת בי Deut. 1:36; Z. 29.
ישב אפך Ex. 2:2; Z. 29.
2 עזי וזמרת יה Ex. 15:2; Ps. 59:18; Sh. 4 b; M. 8.
13: 6 הלילו M. 9.
9 אכזרי M. 2.
10 כוכבי השמים וכסיליהם Lev. 3:4; Am. 3:15; Sf. 149.
לא יהלו אורם Ps. 19:5; Job 25:5.
17 הנני מעיר עליהם את מדי Dan. 5:30.
20 ולא יהל שם ערבי S. 11; Sf. 133.

13:21 ושעירים ירקדו Ex. 21:10.
22 וענה איים Ex. 21:10; Hos. 2:17.
וקרוב לבוא עתה Ps. 81:17.
14: 6 מכה עמים S. 36.
19 כפגר מובס Lev. 26:30.
23 קפוד Z. 30 b.
31 הלילי Joel 1:13
32 יחסו עניי עמו Z. 25 b.
15: 1 כי בליל שדד ער M. 2; Sf. 158.
5 יעערו S. 32 b.
7 יתרה עשה Job 4:21.
16: 1 כר מושל Gen. 31:34.
6 גא מאד Sf. 139.
7 לאשישי קיר חרשת Sf. 48.
9 על קיצך ועל קציך Am. 8:1.
17: 1 משא דמשק Lam. 2:14.
4 ידל כבוד יעקב Deut. 1:21; Ecc. 10:18.
6 בראש אמיר Deut. 26:17; Sf. 47.
פוריה Lam. 1:16.
7 ישעה (Ex.) 5:9.
11 תשגשני Num. 9:9; Ps. 45:3, 119:117; S. 31 b; Z. 15 b, 64 b; Sf. 14.
13 וכגלגל Z. 15 b.
18: 2 בזאי Ex. 6:3; Deut. 33:25; Zec. 14:10; Job 7:5, 40:21; M. 8; Z. 12 b, 42.
19: 3 ונבקה רוח מצר Gen. 11:7; Ex. 23:21; Z. 65.
4 אדנים קשה Gen. 1:1.
5 ונשתו מים Job 10:20; Ecc. 10:17.
6 והאזניהו Ex. 3:15; Num. 32:34; Zec. 14:10; Ecc. 12:5; S. 28; M. 8; Z. 12 b.
דללו M. 8; Z. 10.
קנה וסוף קמלו Ex. 15:4.
9 וארנים חורי Gen. 36:20; Ecc. 10:17.
10 שתתיה מדכאים Ps. 11:3.
13 נואלו שרי צען Num. 12:11.
18 מדברות Z. 63 b.
20 מושיע ורב Ecc. 6:1.
20: 2 ופתחה השק מעל מתניך Mic. 1:8.
3 כאשר הלך עבדי Hos. 1:1.
אות Deut. 13:2.
4 וחשופי שת Num. 24:17; Lev. 13:48; Ps. 11:3.
5 מכוש מבטם Sf. 151.
21: 6 העמד המצפה Z. 59 b.
11 מה מליל M. 2; Sf. 158.
21:12 אם תבעיון בעיו Ob. 1:6; Dan. 2:16; S. 14.
12 שבו אתיו Dan. 3:26.
13 ביער בערב S. 11.
22: 4 שעו מני אמרר בבכי Gen. 4:4; Ex. 5:9; Job 14:6; M. 43; Z. 29 b.
5 מקרקר קיר Num. 24:17.
6 וקיר ערה מגן Hab. 3:9; Z. 62 b.
17 מטלטלך Z. 15 b, 64 b.
ועמך עטה Ex. 28:37.
18 צנף יצנפך Ex. 28:37.
כדור Job 15:23; Sf. 83.
19 וממעמדך יהרסך Sf. 122.
23:11 לשמיר מעזניה Ps. 26:7; Sf. 145.
16 סבי עיר Ex. 1:16; S. 34 b; Z. 3 b.
הטיבי נגן Ex. 2:9.
18 ולא יחסן Deut. 24:20.
24: 1 בוקק הארץ ובולקה Ex. 23:21; Na. 2: 11.
2 כעבד כאדוניו Ps. 139:12; Ecc. 9:2.
3 הבוק תבוק M. 58.
4 אבלה נבלה הארץ Gen. 6:17, 11:7 M. 11.
10 סגר כל בית מבוא Gen. 24:62.
15 בארים כבדו יי Gen. 11:26.
21 יפקד יי על צבא המרום Y. 7.
25: 5 זמיר עריצים יענה Song. 2:12.
11 ופרש ידיו בקרבו וגו׳ Ps. 6:6; Sf. 61.
26: 4 צור עולמים Ecc. 1:10.
6 רגלי עני פעמי דלים Ex. 25:12.
12 תשפת שלום Gen. 49:14.
13 לבד בך נזביר שמך Est. 4:11.
16 צקון לחש Deut. 8:3; S. 14 b.; Z. 30.
17 תקריב ללדת תחיל Deut. 32:18.
20 וסנר דלתיך Ex. 13:12; (Ex.) 7:28; Ecc. 1:2; Hos. 7:5; S. 37 b.
חבי כמעט רגע Hab. 3:4; Job 31:33.
27: 1 נחש ברח עקלתון Am. 9:3.
2 כרם חמד ענו לה (Ex.) 32:18.
5 יחזק במעזי Ecc. 2:10.
6 תנובה Ex. 7:1.
7 הכמכת מכהו הכהו Ex. 25:18; M. 21.
11 נשים באות מאירות Ps. 80:13; Sf. 3.
12 תלקטו M. 25; Z. 68 b.
28: 1 הלומי יין Sf. 153.

28:10 צו לצו S. 30; Z. 26.
12 אבוא שמוע Z. 4 b.
16 אבן בוחן Z. 24 b.
מוסד מוסד S. 39 b; Z. 62.
17 ויעה ברד Ex. 27:3.
20 מהשתרע Lev. 21:19.
26 על כמן יוסב Z. 68.
יחבט קצח Deut. 24:20.
27 לחם יודק Lam. 4:1.
ארוש ידושנו S. 44; Z. 13.
והמם S. 20 b.
29: 1 קרית חנה דוד Gen. 1:1; Num. 23:15; Ps. 48:3, 78:69; Ecc. 6:1.
חנים ינקפו Ex. 5:1; Am. 5:21; Ps. 81:4.
11 חתום הוא Lev. 15:3.
14 ובינת נבוניו Z. 32.
30:15 בשובה ונחת תושעון Num. 10:36; Ps. 23:6 b; S. 26 b; Z. 49; Sf. 154.
19 בשמעתו ענך Ps. 53:6; M. 25.
20 מוריך Z. 61 b.
23 והיה דשן ושמן (Ex.) 27:3; Ecc. 12:5.
כר נרחב Gen. 13:10; Ps. 37:20; Ps. 65:14; S. 32; Z. 33.
24 ברחת Gen. 16:10.
זורה ברחת ובמזרה Ps. 35:7, 48:3.
26 שבעתים Gen. 4:15; Y. 12.
28 להנפה Z. 19.
33 ערוך מאתמול תפתה M. 2.
31: 5 ננון והציל Lam. 3:65.
פסוח והמליט Ex. 12:27.
9 אשר אור לו בציון Gen. 11:26.
32: 3 ולא תשעינה עיני Ex. 5:9.
11 פשטה וערה Ex. 18:23.
14 עפל ובחן Num. 14:44; Mic. 4:8; Hab. 2:4.
19 וברד ברדת היער Sf. 156.
33: 1 כנלתך Job 15:28; Sf. 157.
2 זרעם לבקרים Sf. 116.
4 כמשק גבים וגו׳ Gen. 15:2.
7 אראלם M. 13; Sf. 54.
11 תהרו חשש Hos. 1:1.
20 בל יצען Num. 13:22.
21 וצי אדיר Num. 24:23.
23 אז חלק עד שלל Gen. 49:27.
24 נשא עון S. 22 b.; Z. 13 b.
34: 4 ונמקו כל צבא השמים Zec. 14:2.
ונגלו כספר M. 2; S. 34; Z. 65, 66.
14 ופנישו ציים Num. 24:23.
ושעיר על רעהו יקרא Ex. 21:10; Ps. 42:8.
35: 8 מסלול Gen. 6:17.
36: 5 אמרתי Z. 72.
8 המלך אשור Sf. 159.
18 ההצילו Z. 18.
37:14 את הספרים, ויקראהו Ecc. 10:1; Sf. 128.
26 גלים נצים Ps. 60:2; Job 15:27.
29 ושאננך Sf. 160.
30 וזה לך האות (Ex.) 3:12.
35 וגנותי M. 46; Z. 51 b.
36 ויצא מלאך יי Ex. 23:20.
38: 5 הנני יוסף על ימיך Ex. 23:26; Ps. 6:3; Sf. 121.
6 וגנתי M. 46.
10 בדמי ימי Sf. 69.
11 לא אראה יה Sf. 70.
12 דורי נסע ונגלה Sf. 71.
כאהל רעי Num. 14:32.
קפדתי כארג חיי Job 7:6.
16 ותחלימני Job 39:4; Z. 1.
18 כי לא שאול תודך Gen. 37:35.
39: 2 בית נכתה Gen. 37:25.
40: 2 נרצה עונה Lev. 26:33.
4 והרכסים לבקעה Gen. 11:1; Ps. 31:21.
7 רוח יי נשבה בו Ps. 147:16.
11 כרעה עדרו M. 4.
עלות ינהל Gen. 33:13.
12 וכל בשלש Ps. 80:6, 112:5, 119:95.
15 הן גוים כמר מדלי Job 37:24.
כדק יטול Z. 66 b.
16 אין די בער Job 39:25.
19 הפסל נסך חרש Ex. 25:29, 32:4.
20 חרש חכם Sh. 1 b.
22 חוג הארץ Song. 2:14.
וימתחם כאהל לשבת Gen. 1:6.
25 ואל מי תדמיוני Gen. 1:26.
26 איש לא נעדר Ex. 15:3; Ps. 147:4.
28 אלהי עולם יי Ecc. 3:11.
ולאין אונים Ps. 88:5.
29 עצמה ירבה Ob. 47; Ps. 141:3.
31 וקוי יי יחליפו כח Ex. 9:3.

41: 2 ומלכים ירד Gen. 9:26.
4 מי פעל ועשה Ex. 3:15; M. 3; Z. 51; Sf. 80.
7 הולם פעם Gen. 41:8; Ex. 28:9.
לדבק Gen. 15:2.
9 ומאציליהו Ex. 24:11
17 לשונם בצמא נשתה Ecc. 10:17.
24 אתם מאין Gen. 29:4.; Num. 11:13.
42: 5 רקע הארץ וצאצאיה Lev. 19:28.
נתן נשמה לעם עליה Ecc. 3:21.
7 לפקח עינים עורות Ex. 4:11.
14 כיולדה אפעה Sf. 161.
אשם ואשאף יחד M. 2.
16 מחשך Z. 31.
18 החרשים שמעו M. 25.
20 פקח אזנים ולא ישמע Sf. 118; Ex. 4: 11.
22 בזוז Z. 58 b.
השב Z, 61.
23 יקשיב ויישמע לאחור S. 17.
43: 4 מאשר Z. 34 b.
6 אמר לצפון תני M. 25.
7 בראתיו יצרתיו עשיתיו Gen. 2:4.
ולכבודי בראתיו (Ex.) 20:5.
21 עם זו יצרתי לי Ps. 9:16.
44: 3 אצק מים Hos. 10:10; Est. 4:3; S. 39 b; Z. 51 b.
13 במקצעות Lev. 14:41.
14 נטע ארז (Ex.) 25:10.
16 ראיתי אור Mal. 1:10.
21 לא תנשני Deut. 32:18.
23 רנו שמים Ex. 12:7; M. 2; Z. 3 b.
פצחו רנה Mic. 3:3.
24 רקע הארץ Deut. 32:18.
45: 1 לרד לפניו גוים Zeph. 3:8.
7 ובורא חשך Gen. 1:1.
ובורא רע Ps. 94:13; Ruth 1:21.
9 רב את יצרו Ecc. 6:1.
10 הוי Z. 13.
12 ידי נטו שמים Ex. 3:15.
13 העירותיהו Deut. 2:31; Z. 60 b.
הוא יבנה עירי Ezr. 1:1.
19 מגיד מישרים Song. 1:4.
23 תשבע כל לשון Hos. 4:15; Ps. 63:12.
46: 1 כרע בל Ex. 26:6.
8 והתאששו Sf. 48.
47: 2 קחי רחים M. 32.
נלי צמתך Song. 4:3.
3 תנל ערותך Z. 66.
ולא אפגע אדם Ruth 1:16.
5 גברת ממלכות S. 39.
7 גברת Z. 32.
8 האמרה בלבבה S. 45; Z. 14, 57 b.
9 ותבאנה Z. 56.
10 אין ראני Ex. 14:11, 33:20.
13 יעמדו נא S. 17 b.
48: 1 וממי יהודה יצאו Deut 33:28.
7 ידעתין Z. 45 b.
13 ידי יסדה ארץ Ex. 13:9.
קרא אני אליהם יעמדו יחדו Gen. 1:1.
14 יי אהבו M. 2; Z. 23, 34
וזרעו כישדים Ps. 78:70
18 כנהר שלומך Am. 5:24.
49: 1 קראני Z. 34, 42 b.
3 אשר בך אתפאר Ex. 33:21.
9 לאמר לאסורים צאו M. 25; Z. 57.
10 לא ירעבו ולא יצמאו Ps. 136:25.
14 שכחני Z. 50.
16 על כפים חקתיך Ex. 33:22.
21 וגלמודה Job 3:6.
לא יבשו קוי Ex. 9:3.
26 מוניך Z. 61.
50: 4 לעות את יעף Ecc. 8:5.
6 ולחיי למרטים Lev. 12:39.
8 נעמדה יחד S. 17 b.
9 עש יאכלם Ps. 6:7.
51: 1 צור חצבתם Deut. 32:18.
8 סס S. 41 b; Z. 33 b.
9 המחצבת רהב Ps. 40:5, 87:4; Song. 6:5.
12 אנכי אנכי Deut. 32:39.
15 רגע הים Job 7:5.
16 לנטע שמים וליסד ארץ Ex. 12:6; Ps. 115:16.
21 ושכרת Ps. 58:5; M. 8, 25; S. 45.
23 מוניך Z. 61.
52: 5 לקח עמי חנם Z. 68 b.
10 חשף Gen. 30:37.
14 ותארו Z. 24 b, 38 b.
15 יקפצו Deut. 15:7.
53: 3 חשבנהו Z. 46.
7 נענה S. 18.

53: 9 במתיו Deut. 32:13.
54: 4 לא תזכרי עוד Hos. 2:18.
12 כדכד S. 41.
אקדח Mic. 1:14; Ecc. 12:5; S. 44; Z. 24, 70 b.
55: 2 וחתענג בדשן נפשכם Lev. 16:29.
5 כי פארך M. 25.
6 דרשו יי בהמצאו Ps. 32:6.
9 גבהו שמים Sh. 2 b.
12 ההרים והגבעות יפצחו לפניכם רנה Ps. 65:14, 69:34; Song. 7:1.
ימחאו כף Num. 34:11.
56: 6 כל שמר שבת מחללו Num. 28:10.
7 ושמחתים בבית תפלתי Hos. 11:7.
57: 1 הצדיק אבד M. 44.
5 שחטי הילדים Gen. 40:11.
15 שבן עד Ex. 13:21, 15:18, 31:17.
16 כי רוח מלפני יעטוף Job 14:15.
19 ניב שפתים Ex. 7:1; Zec. 9:17; Mal. 1:12.
20 וינרשו מימיו Deut. 33:14.
58: 3 למה צמנו Y. 3.
עצביכם תנגשו Deut. 15:2; Ps. 140:2; Z. 52.
6 חרצבות רשע Ps 73:4.
7 הלא פרס לרעב Lev. 11:14; Mic. 3:3; Lam 4:4.
8 אז יבקע כישחר אורך Ecc. 11:10.
10 ותפק לרעב נפשך Lev. 16:29.
ונפש נענה תשביע Lev. 16:29.
11 בצחצחות Ps. 68:7.
לא יכזבו Ps. 116:11.
13 ממצוא חפצך Ex. 20:8.
ממצוא חפצך ודבר דבר (Ex.) 16:29; Y. 2.
59: 3 נגאלו בדם M. 13.
15 האמת נעדרת M. 18.
17 ובובע ישועה Ex. 19:20.
18 כעל גמלות Z. 27 b.
60: 1 קומי אורי כי בא אורך Ecc. 8:10; Dan. 9:24.
5 ורחב לבבך Z. 65.
6 שפעת גמלים Deut. 33:19; Job 22:11, 38:33.
8 מי אלה כעב תעופינה Deut. 32:11; Song. 7:2.
60: 9 כי פארך M. 25.
11 ופתחו שעריך תמיד Mic. 1:7; M. 2.
19 לא יהיה לך עוד השמש Ecc. 8:10.
21 ועמך כלם צדיקים Song. 7:7.
61: 1 פקח קוח Z. 15 b.
6 תתימרו Gen. 36:24; Ex. 3:15; Ps. 119: 128; M. 8; S. 19; Z. 13 b.
10 יעטני Num. 22:32.
11 וכננה זרועיה תצמיח Ex. 3:2.
62: 2 פי יי יקבנו Gen. 30:28; Lev. 24:11; Num. 1:17.
3 עטרת תפארת Ps. 58:9.
5 יבעל בחור בתולה Hos. 2:18; Mal. 2: 11.
ומשש חתן על כלה Song. Introd.
9 והללו Z. 63.
10 סלו סלו Ps. 68:5.
11 שכרו אתו Y. 7.
ופעלתו לפניו Lev. 19:13.
63: 1 חמוץ בגדים Ps. 68:24.
2 מדוע אדם ללבושך Song. 5:10.
3 ויז נצחם Gen. 12:8; Lev. 6:20; Lam. 3: 18.
אגאלתי M. 8; S. 25.
9 ומלאך פניו Ex. 23:20; Num. 20:15; Deut. 4:37; Ps. 103:21; Dan. 3:28.
10 מרו ועצבו את רוח קדשו Num. 20:8; Ps. 139:24.
11 משה עמו Z. 36; Sh. 5; Ex. 3:15.
המעלם מים Z. 29; Sf. 53.
12 זרוע תפארתו Ex. 13:21.
14 כבהמה בבקעה תרד Gen. 11:1; Ps. 77:21.
17 למה תתענו Gen. 20:13; Deut. 5:26; Ps. 106:48; Y. 7.
תקשיח לבנו Job 39:16.
64: 1 הרים נזלו Ex. 18:26; S. 38,
2 המסים Z. 19.
מים תבעה אש Ex. 9:9; Ecc. 10:1.
6 וכבגד עדים Gen. 49:27.
ונבל כעלה Z. 29.
65: 4 ומרק פגלים Lev. 7:19.
5 כי קדשתיך M. 28.
11 הערכים לגד Gen. 30:13; Sf. 13.
16 יתברך S. 24 b.
20 עול ימים Ex. 34:33.

65:23 ברוכי יי המה S. 37.
24 טרם יקראו Ex. 9:30; S. 44 b.
5 מנדיכם Lev. 20:20; Num. 19:9.
למען שמי יכבד יי Job 14:20; S. 40 b.
12 תשעשעו Ex. 9:9.
14 ונודעה Z. 65.
17 המתקדשים והמטהרים Num. 8:7; S. 24 b; Z. 65 b, 67 b.

66:17 אחר אחת בתוך Deut. 16:20.
יחדיו יספו Est. 9:28.
20 בצבים Num. 7:3.
בכרכרות Gen. 31:34.
23 מדי חדש בחדשו Ex. 5:13, 12:2; Ezr. 3:4.
ומדי שבת בשבתו Lev. 26:2; Hos. 2:13.
24 ויצאו Z. 51 b.


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## III.

## INDEX OF EMENDATIONS OF THE HEBREW TEXT AS SUGGESTED IN THE NOTES.

| | Instead of: | Read: |
|---|---|---|
| Introd. | ספר ..... | סוד |
| 1:11 | בשמואל ..... | בשמות |
| 2: 6 | ותרתו כי מלאו וגו׳ ויהיה בית יעקב וגו׳ | ותורתו ויהיה בית יעקב וגו׳ כי מלאו וגו׳ |
| 3:22 | אלה בגדים .... | על הבגדים |
| — | קרוב מל׳ ..... | או קרוב מל׳ |
| 5: 9 | אני ..... | אזני |
| 5:10 | כורים ..... | צמדי כרם |
| 5:13 | וגזרתו האור הזך והצח | וגזרתו כחם צח עלי אור האויר הזך והצח |
| 8:20 | כי עוד..... | והתעודה |
| 9:13 | נר׳ ..... | רך |
| 11:13 | שנאיהם ..... | שנאיהם של ישראל |
| 14: 6 | פעול ..... | פועל |
| 16: 8 | והם מלכי אשור | או הם מלכי אשור |
| 17: 3 | תפש ..... | נתפשה |
| 19: 9 | וכמוהו חורי יהודה | וכמוהו הלוני בהראות היו״ד |
| 21: 2 | מתחלת כל אנחתה | מתחלת הפסוק |
| — | ושתה ..... | ושתו |

| | Instead of: | Read: |
|---|---|---|
| 21:14 | ה״א התיו תחת אל׳ף | ה״א אתיו תחת ה״א אל׳ף |
| 22: 6 | מדינות ..... | מדינות רחוקות |
| 23:13 | קטנות שהם בארץ | השבינות בארץ ציה |
| 24: 1 | בספר הזה .... | בספר חזון |
| 14 | ועדו ..... | ועד |
| — | צהלת הסוס .. | מצהלות אביריו |
| 26: 1 | ישית ..... | ישית ישועה |
| 11 | בכלם ..... | בכל עם |
| 27: 1 | אל הקצה ..... | אל הקצה׳ ולפי רעתי הוא תנין אשר בים |
| 6 | ותשאר ..... | ותשרש |
| 28: 9 | שלא ידע עוד .. | שלא ירע עוד |
| 13 | למען לא ילכו.. | למען ילכו |
| 16 | לבלוע הנפל .. | לבלוע הנח |
| 17 | וסתר מחסה מים ישטפו | וסתר מחסה כזב מים ישטפו |
| 25 | השעורה ידוע | בשעור ידוע |
| 29: 3 | כדור פתאום כמו כדור | כדור פתאום׳ או כמו כדור |
| 30:12 | ובממון ..... | בממון |

| | Instead of: | Read: |
|---|---|---|
| 30:14 | והוא מבעלי הכפל | כתות״ והוא מבעלי הכפל |
| — | גבא מגז׳ וגו׳ וטעם לחשוף וגו וגו | וטעם לחשוף וגו גבא מגז׳ וגו׳ |
| 17 | סמוך אל אחד מהם | סמוך, אלף אחד מכם |
| 24 | ובמזרה ..... | כמזרה |
| 27 | שמות ..... | כמה שמות |
| 31: 5 | רצות נשבות .. | רצוא ושוב |
| 32: 2 | והיה איש יהודה | או והיה איש יהודה |
| 14 | מהבנין הקל.... | מהבנין הכבד |
| 33: 9 | לשון..... | לבנון |
| 17 | אלה דברי הנביא כאמר יזכור יהודה | אלה דברי הסופר כאומר יזכור יהודה |
| 34: 6 | מבנין נפעל.... | מבנין התפעל |
| 36: 1 | וישינוה ואם יש מלות | וישיגוה : ואם יש מלות |
| — | כפועלם ..... | כפועלים |
| — | שיש ..... | שש |
| — | וזה הוא ..... | וזה הוא דבר שפתים |
| — | גבורתי ..... | גבורתך |
| 38:14 | עתה..... | מגזרת |
| 15 | נפעל ..... | התפעל |
| 21 | יש אומרים .... | ישאו ויסרחו |
| 40: 1 | כי כורש ששלח הגולה | כי כורש ששלח הגולה הפקד מיי |
| 17 | כל הגוים ..... | כל הגויות .. .. |
| 18 | הם בלא ה״א הדעת כמו אל׳ | הם בלא דעת ואל |
| 19 | נסך כמו ענל מסכה | נסך, כסה, יש אומרים כמו ענל מסכה |
| 22 | כטפריר ..... | כשפריר |
| 42:10 | אנשי היבשה .. | אנשי היבשה והים |

| | Instead of: | Read: |
|---|---|---|
| 42:10 | בשוב ישראל מבבל על כן הזכיר וגו׳ בשמעם וגו׳ .. | בשוב ישראל מבבל בשמעם וגו׳ על כן הזכיר וגו׳ |
| 15 | חשבו ..... | יחשבו |
| 16 | ישוה ..... | יש אומרים |
| 21 | אז ..... | או |
| 43: 1 | השרים ..... | העמים |
| 44: 7 | כאמר קולו .... | הרמת קול |
| 45: 2 | הרר ..... | הדר |
| 46:13 | מבוא דרך משל בעבור שהוא פועל יוצא | מבוא בעבור שהוא פועל יוצא, דרך משל, |
| 48: 6 | נצורות בצורות | נצורות כמו בצורות |
| 16 | אלה המלאכים | אל המלאכים |
| 49:14 | הגולה..... | הנאולה |
| 15 | עצמן ..... | עוליהן |
| 50: 1 | נט כריתות אמכם ובין אשתו | כריתות, נט: אמכם, ובין אישה or כריתות אמכם, נט בין איש ובין אשתו |
| 4 | ומלת לעות מנז׳ עת וטעם יעף לב התלמיד כאשר ילמד דברים קיצים ויעף וילאה והנה לעות לשון עת או היא מלה זרה אין רע לה וטעם יעף לב התלמיד כאשר ילמד דברים קשים ויעף וילאה וטעם יעיר | ומלת לעות מנז׳ עת או היא מלה זרה אין רע לה וטעם יעף לב התלמיד כאשר ילמד דברים קשים ויעף וילאה וטעם יעיר |
| 51: 2 | תשובבכם..... | תשובב |
| 17 | בנינים ..... | שרשים or פעלים |
| 19 | בשברי ..... | השבר הוא הרעב כמו בשברי |
| 52: 8 | שיש לך ..... | שים לך |

| | Instead of: | Read: |
|---|---|---|
| 52:15 | כאשר היה אמתנו | כאשר היה זמן |
| 53:10 | יראת השם .... | יראה |
| 54: 1 | על דעת רמ״ה ז״ל | בני בעולה, על דעת רמ״ה ז״ל בבל |
| 4 | לגלות עלומיך.. | לגלות מצרים |
| 5 | כמו מלכך ואלהיך | כמו מלכך ועשיך כמו אלהיך |
| 7 | בראשון ..... | בראשנה |
| 11 | והיא זאת ירושלים | והיא ירושלים |
| 12 | והן בחלנות ישימו זכוכיות וגו׳ והם המשמשות על השער | והן זכוכיות ישימו בחלונות וגו׳ ושעריך, שמשות שעריך והן המשמשות על השער |
| 14 | המלכים..... | המלכות or הגוים |
| 55: 2 | או טעמו הטו.. | הטו |
| 6 | רמז ..... | או רמז |
| 56: 8 | כי אם עלו מבבל | כי הם עלו מבבל or כי עמהם עלו מבבל |
| — | ולנקבציו ..... | ויו״ד לנקבציו |
| 10 | הורים והוגים.. | הרו והגו |
| 11 | כל אחד מקצה | מקצהו, כמו כל העם מקצה |
| 12 | משבר..... | נשתבר |
| 57:11 | מתי ..... | את מי |
| 15 | גם לכובבים יש תנועה כנשמה | גם לכובבים יש תנועה בנשמה or גם לכובבים יש תנועה בשמים |
| 58: 6 | העשוקים משפט, רצוצים | רצוצים, העשוקים משפט |
| 11 | יחלוץ ..... | יַחֲלֵץ |
| 12 | משובב ..... | תשובב |
| 13 | דבק עם משובב נתיבות | דבק עם אז |

| | Instead of: | Read: |
|---|---|---|
| 59: 5 | המשילם שהם כ | המשיל מעשיהם ל or אמר שהם כ or המשילם ל |
| 59: 5 | ידוע ..... | יריעה |
| 10 | כמו צהרים .... | כמו חשבים |
| 60: 1 | כמו בא ערב .. | כמו כי בא השמש, בא ערב |
| 61: 1 | כי יען טעמו השם משחני | כי יען טעמו בעבור, השם משחני |
| | שני בנינים .... | שני שרשים |
| 62: 6 | יחד גם נשבע גם זה לאות | יחד: נשבע, גם זה לאות |
| 63:11 | על משקל משה | עם משה |
| 17 | השופטים ..... | השבטים |
| 64: 2 | כמו ועל דרך .. | כמו חלקות ועל דרך or ועל דרך or כמו |
| 4 | שהורתנו לנאמן | שהורתנו על ידי נאמן |
| — | הצדיקים לעולם הספירות הקצף | הצדיקים: עולם, הפרת הקצף or הצדיקים: עולם, סתירת הקצף |
| 65:15 | ואלה כמו..... | לשבועה, לאלה כמו לשבועה, כמו יתן or יי אותך לאלה ולשבועה כמו |
| 20 | והמת מת..... | הנער, or כי הנער בן מאה שנה ימות |
| 66: 3 | וכאשר הוא שם הוא מלעיל הנו | וכאשר הוא מלעיל הוא שם or וכאשר הוא שם הוא מלעיל |
| — | אבותיהם ..... | אבותיכם |
| 5 | ותחסר מלת זמן | ותחסר יבוא זמן or ותחסרנה מלות יבוא זמן |
| — | ואחיכם ..... | ואחרים |
| 8 | באלה ..... | כאלה |

| | Instead of: | Read: |
|---|---|---|
| 66:14 | כי הם המוסדות | ועצמותיכם כ, רמז לנוף כי הם המוסדות |
| — | ולעולם ..... | מלרע |
| 15 | תשובת חרון או דבק עם מ״ם | תשובת חרון או אף דבק עם מ״ם or תשובת חרון דבק עם מ״ם |

| | Instead of: | Read: |
|---|---|---|
| 66:19 | בחסרון העין .. | כחסרון העין |
| 22 | שמכם שלא ימחה | שמכם |

## IV.

## INDEX OF VARIOUS READINGS OF THE BIBLICAL TEXT, RESULTING FROM THE COMMENTARY OF IBN EZRA ON ISAIAH.[1]

| | I. E. seems to have read: | Instead of: |
|---|---|---|
| Is. 5:13 | מֻתֵי | מֻתֵי ..... |
| 24 | כָּאָבָק | כַּאֲבָק ..... |
| 8: 1 | גִּלְיוֹן | גִּלָּיוֹן ..... |
| 11 | וַיִּסְרֵנִי | וַיַּסְּרֵנִי ..... |
| 10:15 | אֶת מְרִימָיו .. | וְאֶת מְרִימָיו |
| 14:11 | וּמְכַסֶּיךָ | וּמִכַּסֶּךָ ..... |
| 21: 2 | אֲנַחְתָּה | אַנְחָתָהּ ..... |
| 24: 6 | אָכְלָה | אָבְלָה ..... |
| 27:10 | סְעִיפֶיהָ | סְעָפֶיהָ ..... |
| 29: 5 | כְּאָבָק | כַּאֲבַק ..... |
| 13 | נִגַּשׁ | נִגַּשׁ ..... |
| 32:10 | רְגָזָה | תִּרְגַּזְנָה ..... |
| 38:15 | אֶדַּדֶּה | אֲדַדֶּה ..... |

| | I. E. seems to have read: | Instead of: |
|---|---|---|
| Is. 40: 5 | גֵּיא | גֵּיא ..... |
| 42:23 | יַאֲזִין | יַזְיִד ..... |
| 43: 1 | קָרָאתִי | קְרָאתִי .... (Comm. on 45:4) |
| 14 | שִׁלַּחְתִּי | שִׁלַּחְתִּי .... |
| 17 | הָעֲכוּ | הֻעֲכוּ ..... |
| 47:14 | לַחְמָם | לַחֲמָם ..... |
| 52:14 | וְתָאֳרוֹ | וְתָאֲרוֹ .... |
| 54:10 | שְׁלֻמִי | שִׁלְמִי ..... |
| 57: 5 | שֹׁחֲטֵי | שֹׁחֲטִי ..... |
| 60: 5 | תִּרְאִי | תִּירְאִי ..... |
| 66:12 | כְּבוֹד גּוֹיִם | חֵיל גּוֹיִם |
| 12 | תִּשָּׂעֻנָה .. | תִּשָּׂעֶנָה |

| | | | | |
|---|---|---|---|---|
| Jud. 5:27 | נפל שכב | instead of: | שכב נפל | I. E. on Is. 25:12 seems to have read: |
| I. Sa. 2:16 | קָטֹר | „ | הַקְטֵר | „ 6:10 „ „ ..... |
| I. Ki. 22:14 | עִמֹּד | „ | עִמְּדִים | „ 6: 2 „ „ ..... |
| 22:36 | — וַיַּעֲבֹר | „ | וַתֶּעֱבֹר | „ 24:14 & 42:11 „ „ ..... |
| Ez. 1:14 | רצוא ושוב | „ | רָצוֹת וְשָׁבוֹת | „ 31: 5 „ „ ..... |
| Ps. 6: 1 | ואל בחמתך | „ | ובחמתך | „ 60:14 „ „ ..... |

[1] See Introduction, Part. 5.

# ADDENDA.

2: 1 Instead of Josephus, read Josippon. —Comp. Aruch of R. Nathan, *sub voce* שבע.

8: 1 According to the second explanation of גליון, the words "Lemaher shalal," etc., were embroidered in cloth in the same manner as "the figure of a man" is embroidered. It is, however, possible, that in both explanations a human figure bearing the inscription "Lemaher shalal," etc., is meant.

9: 5 The Hebrew text seems here to be incomplete; for I. E. could hardly have intended to say, that a person might be called "child" in his twenty-ninth year, but not in his thirty-ninth. The original contained perhaps after בעת נבואת מצד מלכותו the words הנביא, "with regard to his reign;" for at the time of this prophecy Hezekiah was indeed in the infancy of his reign.

14:13 I. E., on Lev. i. 11, remarks: רבים טעו ואמרו שמגדל ציון היה בתוך ירושלים, "Many are mistaken, and think that the tower of Zion was in the midst of Jerusalem." See Super-Comm. Ohel Joseph, *ad locum*.

28:13 I. E. applies to this section (xxiv.-xxxv.) the same method which he adopted for the explanation of c. xi. (comp. ibid. Note 1). He repeatedly calls our attention to the fact, that both opinions can fairly be upheld. Sometimes, however, he seems to abandon this method and to give his own decisive opinion. Comp. xxviii. 13 and xxxiv. 8.

51: 2 According to R. Jonah, in his Sepher Harikmah (c. xi. *sub voce* תְּחֹלְלֻכֶם (תִּפְעֲלֵל is a noun like תקוממיך "those that rise up against thee" (Ps. cxxxix. 21).

60:14 I. E. either refers to Ps. vi. 1, and reads ובחמתך instead of ואל בחמ', or to Ps. xxxviii. 2, and reads באפך instead of בקצפך.

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# ERRATA.

| Page. | Line. | Instead of: | Read: |
|---|---|---|---|
| 11 | 29 | נעל ים | נעלמים |
| 22 | 5 | xxxii. | xxxiii. |
| 23 | 35 | different | explanations |
| 24 | 7 | mean | meaning |
| 26 | 12 | ("to | (עזק "to |
| — | 20 | xxxi. | (Job xxxi. |
| 36 | 2 | anctify | sanctify |
| 38 | 15 | ii. | xi. |
| 45 | 34 | Berechjah | Jeberechiah |
| 61 | 28 | same | the same |
| 73 | 2 | xx. | xviii. |
| 84 | 6 | connect | nect |
| 85 | 30 | xlii. Note 1 | xliii. Notes 3 and 4 |
| 88 | 41 | Fire | Fine |
| 96 | 42 | at | sets |
| 99 | 27 | bitterness | listeners |
| 102 | 37 | hardily | hardly |
| 103 | 12 | king | key |
| — | 25 | Comp. | Comp. Ex. |
| 106 | 37 | 3 | 13 |
| — | — | iii. | ii. 13–15 |
| 108 | 4 | iii. 10 | ii. 11 |
| 124 | 9 | ישרשיה | שרשיה |
| 129 | 4 | Job | Jer. |
| 142 | 36 | xii. 15 | xiii.–xv. |
| 165 | 12 | xxxix. 5 | lxxxiv. 11 |
| — | 40 | Note 7 | Note 10 |
| 166 | 41 | give | to give |
| 198 | 18 | xii. 13 | ii. 12 |
| 201 | 6 | Jer. vii. 5 | Ex. xxxii. 4 |
| 228 | 16 | is as | as |
| 267 | 20 | i. | c. |
| — | 26 | First | Fist |
| 285 | 32 | Note 1 | Note 2 |
| 291 | 5 | lxxxiv. 13 | lxxxi. 14 |

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